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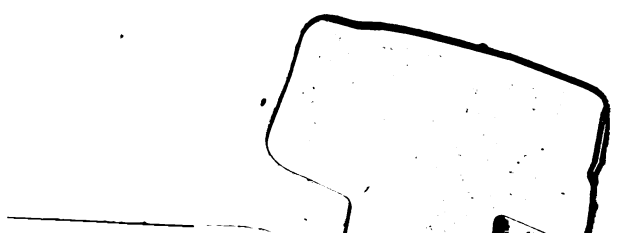

CHURCH AND DISSENT.

'He that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers; because they know the manifold defects whereunto every kind of regiment is subject, but the secret lets and difficulties which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind; under this fair and plausible colour whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech is supplied by the aptness of men's minds to accept and believe. Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we serve the time and speak in favour of the present state, because thereby we either hold or seek preferment, but also to bear such exceptions as minds so averted beforehand usually take against that which they are loth should be poured upon them.'—HOOKER'S *Eccl. Polity*, Book I. s. 1.

THE CHURCH OF ENGLAND,

DISSENT,

AND THE

DISESTABLISHMENT POLICY.

BY

A MEMBER OF THE CARLTON.

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TO THE

RIGHT HON. GATHORNE HARDY, M.P.

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CHURCH AND DISSENT.

INTRODUCTION.

THE SUDDEN PROMINENCE which the policy enunciated by Mr. Miall has recently acquired, and the possibility that it might be found as useful as any other cry, together with the vast importance of the result of the struggle, should it ever take place, to the true interests of religion, have decided me to put forward this little work, the result of some years' careful study and reflection. I am the more inclined to do this, as at present this all-important question seems to be but little understood; and I am persuaded that if men's minds were once turned to a calm and careful investigation, there would be little doubt that they would refuse to carry out the policy so pertinaciously pressed upon them; whereas, should once the din of conflict begin, it is hopeless to make the voice of reason or argument heard, and the result is decided by the strength of the contending factions—a strength by no means necessarily dependent on the question

at issue. The attitude assumed by the Dissenters is not difficult to comprehend. No one can deny the vast religious benefits which they both have conferred and are still conferring on the country; and we must also admit, not only that they have occupied a field which the Church could and ought to have made her own, but which she has neglected to do, but that in some points their ecclesiastical organisation is superior to our own, especially in the ease and rapidity with which it can be extended. The Dissenters are naturally fully, perhaps more than fully, conscious of these things, and they also not unnaturally feel aggrieved at the inferior social position to which they are relegated. If Lethe is said to flow between the bar and the bench, it must flow in triple streams through the ordination service. Nothing ennobles a man so much as orders; whereas I imagine that most dissenting clergymen fall off rather than advance upon their previous humble position by entering the ministry. Suppose, for instance, two young men, sons of tradesmen in a small town—the one obtains an exhibition, goes to the university, and takes orders. The instant he has done so he becomes the equal, more or less, of the highest and wealthiest of the land; the other, by becoming a dissenting minister, occupies a station inferior to that which he would have held by remaining behind his father's counter. Can we wonder that learning, genius, eloquence, and piety, should revolt at such inequalities? But these are not due to the Church, nor do they supply any reason for destroying it; they merely

explain the origin of the *animus*. Thus, satisfied with the good they are doing, wishing to adapt all to the procrustean bed of their own ideas, unable to see that what may be useful in their case cannot be applied to the whole nation, and smarting under a grievance which is none the less real because it is sentimental, they imagine that with one and the same blow they can both rid themselves of their stigma and advance the cause of the Gospel. It must not be forgotten that the class from which the great majority of Dissenters are taken are pre-eminently narrow-minded, clear with regard to one point and blind to all else; and from the very intensity of their darkness, adding clearness to the narrow range of their vision, while the strength of their light towards a particular point leaves all else in darkness. Such men may be earnest, they may have talent, they may command the enthusiasm of multitudes and the respect of their opponents, but they are emphatically not statesmen. There is generally a substratum of truth in the ideas they advance, but when they succeed in carrying them, it is usually at the cost of much that is of far greater value than the reforms they have substituted. Hence so vast a change—and one, too, which, for good or for evil, may affect the eternal happiness of millions yet unborn—as is involved in the destruction of the Church of England, or at least in the confiscation of a great portion of her accumulated property, must not be left to be decided by the one-sided declamation of narrow and bigoted though sincere and earnest men, nor must the cause of defence be left to

the heated and *ex parte* statements of platform orators. We must be guided, as far as possible, by a calm and searching investigation into all the points of the case, and it is with this view that I offer a first humble contribution, in the hope that attention may be called to the proper mode of investigating the subject, being tolerably confident of the results where this first step shall have been once attained. Being of a practical turn of mind, I pass over the various theories of the 'blessings of Church and State,' the 'unholy alliance between Church and State,' the evils of 'State Churchism,' and such-like topics of declamation (the questions of the real connection between Church and State, the 'fetters of the State,' and the existence of 'State aid,' standing on a somewhat different footing, will have to be examined as we proceed), and apply myself to the practical question, are the benefits of the dissenting organisation such that the cause of true religion would be benefited by the carrying out of the liberational programme—*i.e.*, whether these benefits are so great as to warrant our parting with four millions a year, at present devoted to the service of religion; and also whether, if so, there would be any chance of such a result being attained, *i.e.*, whether, in the event of the programme being carried out, the bulk of the nation would adopt the ecclesiastical polity of the Dissenters.

In the first place, we must clearly understand the actual status both of Church and Dissent, in order that we may see what is really meant by Voluntaryism, and what are the true differences between

it and the system known as that of the Establishment. It is frequently said, that though it would not be advisable to establish a Church if we had to begin *de novo*, yet that it is highly undesirable to disturb such an institution when we find it ready to our hands. In spite of the strange theory which I have occasionally heard advanced, that Constantine the Great established and endowed, or rather paid, the Church, the which establishment has remained in full force ever since in all the countries of Europe, even in those to which the Roman arms never penetrated, and which were scarcely known to them even by name, I believe it will be found on a little reflection that the origin of the Church and her property, though differing, of course, to a certain extent, inasmuch as the times were different, was just as much voluntary as that of the dissenting sects. This was certainly the case with regard to the early Church, and it will, I believe, be seen on examination that such was also the case in those countries where the irruption of the barbarians necessitated a re-introduction of Christianity, a re-introduction which was nowhere so complete as in England, where the complete colonisation by the Pagan Saxons had entirely obliterated the primitive British Church, save in those isolated parts of the country which still retained their independence. The three sees of St. Asaph, Bangor, and Llandaff were founded in the sixth century. Daniel, first Bishop of Bangor, died A.D. 584. St. Kentigern, commonly called St. Mungo, after restoring the work of St. Ninian, in Strathclyde, retired

to Llanelwy (called St. Asaph, after his successor), the see of which he founded, dying in 612. Llandaff was somewhat earlier—at least, there is a notice in the Liber Landavensis, of a somewhat earlier grant of land by Meuric, King of Glamorgan, and at the same time St. Padarn founded the see of Llanbadarn, for Keredegion, or Cardigan. St. David's was older; it was transferred to Menevia from Caerleon by St. David, who held the synod of Llandewi Brevi, commonly called the synod of Victoria, at which the remains of Pelagianism were finally extirpated A.D. 569. Hence this last see was probably a remnant of the old British Church, but the rest of Wales was probably in at least a semi-Pagan condition before this period. Glastonbury, at least as a place of retreat for hermits, is certainly of primitive origin. Cornwall was Pagan in the fifth century, as we learn from the letter of St. Patrick to the Pagan Cornish chieftain Coroticus; but two British Bishops, probably from Devon or Cornwall, assisted at the consecration of Wini, Bishop of Wessex, 664, though the first actual mention of a Cornish Bishop occurs in the ninth century, when Kenster, Bishop of Dinnurrin, professed canonical obedience to Ceolnoth of Canterbury.

I shall therefore commence with an account of the origin of Church property, and her relations to the State, and shall continue it down to the time when her status was finally settled, with the general settlement of English institutions at the Revolution. This will, I trust, make it clear that a great part of her ancient revenues are pure grants, while the utmost

that can be said for the theory of the State origin of tithes, is that, owing to the perpetual exhortations of the clergy, they came to be paid regularly for such a time that they became enforceable at law like any other prescriptive right. Since the revival of Church feeling, all her vast progress has been occasioned by purely voluntary efforts, aided by the savings effected by the Ecclesiastical Commission through a better management of the episcopal and capitular estates. Doubtless the Church possesses far larger endowments than Dissenters, inasmuch as the process has been going on for a far longer period; and doubtless the State interferes more with so great a corporation than she does with the dissenting communities [as only moneyed orphans are the objects of the care of Chancery, though in theory all orphans are in the custody of the Crown, which Chancery represents]. But Dissenters have endowments, and by no means object to the acquisition of fresh ones. Every permanent chapel is in one sense an endowment; moreover, they are equally under the control of the law, and for information on both these points I would refer the reader to the digest of Endowed Charities, published by command of Parliament, as well as to the very able pamphlet of the senior member for East Surrey, in which he has reproduced his speech made on the motion of the member for Bradford, together with several very useful and interesting appendices. Since, then, both Church and Dissent stand nearly on an equal footing, both as regards the origin of their property and organisation, and the present methods

of increasing both, we are driven to the conclusion that it is a misconception to speak of the voluntary system as one whose distinctive mark is the voluntary raising of money, and must seek farther afield for the characteristics by which it is distinguished from the Church. I must conclude that Voluntaryism is in reality the voluntary association of certain persons together for the purposes of religious instruction and improvement, an association like the English Church Union, or the Teetotalers, or the new Good Templars, in social and moral questons. To use the words of Wesley, the real founder of modern dissent, they are 'a company of men having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'

I shall not deny that self-help is better than dependence—that it is better for working men to form a sick fund, watched over by proper medical officers, than to be dependent upon the hospitals, subscriptions and the endowments of the rich; to join a good building society, than to trust to a Peabody; but as a great share of church building comes from within, *i.e.*, from the desire of the parishioners of a large parish for increased religious facilities, while in the remaining cases the populations are too ignorant to know their own necessities, and too poor to supply them if they did, and as a considerable portion of the increase of dissenting chapels and congregations springs from without, *i.e.*, an active propaganda

is carried on in new districts by external agencies, instigated thereto by one or two from within, this argument falls to the ground.

The real advantage which the dissenting bodies possess, and which, though it is, need not be peculiar to them [apart from having gained a long start, owing to the apathy of the Church, a cause now happily long removed], is that by associating the laity more intimately with the concerns of Church government, and by employing a humbler class of preacher, one who talks with greater effect with those of his own class, Dissenters are enabled, at a comparatively small cost, to achieve great results—results which have lost nothing in the telling. Against this must be set its essentially transitory nature—not the migration of chapels from poor districts, about which, though undoubtedly very common, it is quite possible that too much has been made. The fact of their depending for their existence on the feeling of the day[1] is a still heavier argument against them, inas-

[1] Curiously enough, the voluntary system more closely resembles the true State Church system,—*i.e.*, that practised upon the Continent—than does that of the Church of England, inasmuch as both the former depend upon the will of individuals. To take an illustration from quite another subject: the present Chancellor of the Exchequer grants 2,000*l.* a year public money towards the excavations at Ephesus; the proprietors of the 'Daily Telegraph' have granted 1,000*l.* towards excavations in Assyria. Here the British Museum is enriched both by State aid and voluntary munificence, but in both cases it is the result of individual will. The case of a museum which has a regular endowment for the acquisition of new objects, and there are several such, will at once be perceived to be very different.

much as if the system were universally adopted, and a decay of religious feeling were to set in, as it has done before—and there are not wanting signs of its recommencement, in spite of the religious activity we see around us—we should, within a generation, be left with scarcely any witnesses to religious truth. For the great truth must never be forgotten, that when the Church sleeps, Dissent dies. We have found it hard enough to cope with the heathendom engendered by the rapid increase of our population, aided as we have been by the savings effected by former endowments. Where should we have been if we had been left destitute? It is childish to talk of the results of the voluntary system. Dissent, for home purposes, raises about twelve hundred thousand pounds, including the amount spent on chapels; the Church, including the Ecclesiastical Commission but excluding Church collections, raises about four millions. How, then, could a universal 'voluntary system' have supplied the four millions of the ancient endowment of the Church?

Proceeding further into detail, we shall find that the system of endowments, so far from paralysing the efforts of the Church, has, as the wise and practical Bishop of Winchester remarked in his last charge to his late diocese, served to stimulate her exertions, inasmuch as it holds out hopes of ultimate success, instead of driving them to despair. We shall see that even in proportion to her numbers and wealth, the Church has and does raise more than the Dissenting communities, though the results have not as yet been

so loudly proclaimed. We shall see also that the number of chapels is no more a criterion of the increase of Dissent, than the number of a man's books is a measure of his learning; that this system of the multiplication of chapels, wise to a certain point, since they form centres of union, has been carried too far, inasmuch as the number of Dissenters has decreased even in proportion to the population since 1851, and for the last two or three years has shown a net positive decrease; and we shall examine into the origin, history, and organisation of the various bodies, whereby their comparative advantages and defects, as compared with those of the Church, will I trust be clearly seen. After reviewing the history of the Church's progress of late years, we shall have to ascertain the amount of work still remaining to be accomplished, and the means at hand for doing it; to discuss the various projects of Church reform, which, I venture to suggest, have not at present been accurately thought out. Lastly, we come to the causes of the estrangement and even hatred of many Dissenters, and the best means of overcoming it, together with an estimate of the chances of the success of their scheme, and of its doing for them what they expect if it succeed, together with the general effect of such a measure. To recapitulate, I hope that I shall be able to prove to the satisfaction of most of my readers:— First, that the Church of England, in the origin of her institutions and endowments, is a voluntary Church, and that though she may necessarily have a somewhat closer connection with the State than the

Dissenting bodies, yet that she is very far indeed from being a State or State-aided Church; Secondly, that neither her connection with the State, nor her system of endowments, has in any way retarded her progress; Thirdly, that the danger of trusting to annual payments is by far too great to be risked, even if the advantages promised by the system, or the chances of its being adopted, were far greater than they are; Fourthly, that what is really wanted is for the Church to adopt the Dissenters' system as supplementary to and subordinate to her own, and so occupy a field that she has too long neglected, but to the necessity of which she is beginning, I believe, to awake; and lastly, that the chances of the present attack being successful are somewhat remote, and the chances of its doing all that is expected, even if successful, remoter still.

Before proceeding further, I would wish to add a few words on the authorities from whom my statements are taken, as I think it preferable to do this in one general view, than to overload the text with references to which few if any would direct their attention, let alone the pedantry of it, especially in the antiquarian portion, which I am able to give the more fully inasmuch as such studies have long been favourites, without any reference to the special object on hand. They are generally, then, as follows: Mann's 'Census of Religious Accommodation,' and his subsequent pamphlet; the authoritative publications issued annually by the sects; the Report on the Spiritual Destitution of the Country, Lords' Com-

mittee; the Report of the Church Enquiry Commission, the Report of the Cathedral Commission, Low and Fry's 'London Charities,' and innumerable papers, blue books, &c., extending over some years; for this little book, humble as is its appearance, has been the result of not a few years' thought and study. I have endeavoured to be throughout dispassionate and impartial, and my facts and figures are given fairly and honestly to the best of my ability; but I am conscious that in so vast and unexplored a country, there must necessarily be much to add and much to correct. Ἐποίει, the modest motto affixed by the old Greek sculptors to their works, must be mine also, and I feel myself a finger-post pointing the way to others, rather than a guide.

CHAPTER I.

ORIGIN AND HISTORY OF CHURCH PROPERTY.

In the very able little book entitled the 'Title Deeds of the Church of England,' the work of a trained controversialist, all the arguments in favour of a governmental origin of church property are very clearly and concisely set forward, and that, too, with little of the declamation which is unfortunately too much in vogue in treating of such matters. Nor has it ever yet been answered. Nevertheless, I will venture to say that it is, in a great measure, if not entirely, beside the mark. Men accustomed to an active life, and as a consequence but little conversant with the records of antiquity, still less with reflecting on them, are too apt to judge of by-gone times by the standard of their own. One conversant with modern political life, with annual sessions of Parliament, with votes and acts, with the formation of government departments and local boards, and the raising of rates and taxes, is apt to colour unwittingly the practice of ancient times with his own experience, as, in the same way, a clergyman treats of this subject without en-

gendering a suspicion that his mind is tinged with diocesan and Incorporated Church Building Societies, the Ecclesiastical Commissioners, and the Bishop of London's Fund. But to speak of State aid or State organisation, or a rate in aid, is as melancholy an anachronism as Pisistratus Caxton, it is to talk of medieval ironclads or medieval telegraphs, to describe the battle of Hastings by the battle of Dorking. The whole case was different. Similarly, during the discussions on the Irish Church, the 'vexed question as to whether or not St. Patrick was a Protestant,' was largely introduced. People might just as well have debated as to whether or not he was a member of the Kildare Street Club, and took a first-class return ticket on his visits to Tara.

Tithing is one of those simple processes that commend themselves spontaneously to men of all ages and all countries. The tithe given by Melchizedek to Abraham was probably only in conformity with a universal custom in those primitive regions, and the institution of tithes by the Mosaic law was only another instance of the divine adaptation of the customs of the Jews to those of surrounding nations, in such cases as did not clash with the special mission of that people. Spelman, in his 'De non temerandis Ecclesiis,' has collected a vast amount of very curious learning on the antiquity and universality of this custom—an antiquity so great, and a universality so harmonious, that among the canonists it came to be the fashion to assert that they were payable *jure divino*, that is, in accordance with the universal moral

precepts which the Almighty has implanted in the heart of man. When the Russian nobles met to consider the course that should be adopted to repel the Grande Armée, one serf out of a hundred—a tithe of a tithe—was unanimously voted for the service of the Czar. Similarly the metric system of the French revolution, the ten per cent. income tax of which we occasionally hear, and even the terrible military decimation, are only so many proofs of the proneness of mankind to resort to the decimal system on account of its facilities.

A certain sort of tithes were in use among the Pagan Saxons. Ceadwalla of Wessex, before he became a Christian, tithed all his spoils of war to his deity; and the Saxon pirates tithed the prisoners and booty collected in their depredations in behalf of their marine deity. 'Mos est remeaturis decimum quemque captorum per æquales et cruciarias pœnas plus ob hoc tristi quod superstitioso ritu, necare, superque collectam turbam perituroruṁ mortis iniquitatem sortis æquitate dispergere.'[1] Hence the idea of a voluntary tithe was just one of those things which would occur alike to the clergy to ask, and to the laity to grant, especially as there was sufficient notice of it in the Bible to give it a quasi-scriptural sanction, a sanction which in all probability both parties fairly believed in. When the early community of goods had ceased, when the sportula, or basket, which was placed at the priest's door to receive offerings, in imitation

[1] Sidonius Apollinaris.

of the custom of the old Roman patricians had vanished also, recourse was had to tithes, which, at first asked as an act of piety, became, after some centuries, an universal and well-established practice, and then, after another interval, were naturally enough enforceable at law.

Tithes were never, I believe, customary in the Eastern Church, though persons who made no oblations at all were liable to excommunication, but they were, according to Selden, demanded by the old mass book of the Church of Ethiopia. Nor were they as a rule paid in the first four centuries of the Western Church, though they are enforced in the spurious Apostolical constitutions, and in the decrees, 4th Council of Rome, also spurious, said to have been held A.D. 380 by Pope Damasus. They are not mentioned by authentic writers of this period, who treat of the maintenance of the Church, though Origen, in his Homilies, speaks of both tithes and first fruits as things which ought to be literally paid, yet he belonged to the Church of Alexandria, and Tertullian, in his Apology, mentions weekly and monthly offerings raised for the support of the poor, the clergy, widows and the orphans of those sent to the mines, *damnati ad metalla*. Indeed the extravagant gifts of a misplaced piety rendered them unnecessary, for Prudentius says:

Offerre fundis venditis
Sestertiorum vendita—

and again:

Addicta avorum prædia
Fœdis sub auctionibus

Successor exhæres gemit
Sanctis egens parentibus—

and also:

Et summa pietas creditur,
Nudare dulces liberos.

Tithes *began* to be ordinarily paid about the year A.D. 400, when St. Ambrose and St. Augustine urge the giving of tithes of all things by which men live as a matter of divine right, though their payment was evidently voluntary, while St. Jerome and St. Chrysostom teach only that a less part should not be offered. They were paid for the abbots, poor, and clergy, in the two latter cases either directly to the bishop or to his œconomus or steward for distribution by them. In 470 they were paid to the use of the poor of Pannonia and other places at the instigation of St. Severinus, and the authority of the earlier fathers was cited from isolated passages of their works by the Council of Maçon, A.D. 586, but their payment was still voluntary. There were also tithes perpetually set apart for certain churches, as appears from the Council of Arles, A.D. 813, which tithes were said to be 'anciently endowed,' and in 750, Pepui gave in perpetuity certain tithes to a church dedicated to St. Monon. The only authentic council that enjoined the payment of tithes at this time as of ancient practice is the aforesaid Council of Maçon, but even of this no canon has been received as a high authority by the more ancient compilers of synodal decrees. Nor are they mentioned by Marculfus, who wrote A.D. 660, and hence their universal adop-

tion must have been later. In the report of a provincial synod held at Friuli, A.D. 791, occur the following words, 'De decimis vero et primitiis nihil melius puto dicere quam quod scriptum est a Malachiâ prophetâ dicente Domino: Inferte omnem decimam in horreum meum;' and on the strength of this passage of Malachi a commination is pronounced against all who should refuse to pay. The opinion of the council is here clearly seen, and it is rather the declaration of a doctrine than a constitution by precept, nor is there the slightest allusion to the secular power. Agobard, Bishop of Lyons, a high authority, says: 'Jam vero de donandis rebus et ordinandis ecclesiis nihil unquam in synodis constitutum est, nihil a sanctis patribus publice prædicatum. Nulla enim compulit necessitas fervente ubique devotione religiosâ et amore illustrandi ecclesias ultra æstuante.' Nor does any mention of tenths occur in Codex ecclesia universalis, Codex ecclesia Romana, in Fulgentius, Ferrandus, Cresconius, or Isidorus; still it cannot be doubted that in most churches at this period tenths were usually given with other oblations. These offerings were disposed of diversely, to abbots, priests, and the poor, and when they were offered to Baptismal or Episcopal Churches they were received as indefinite offerings, the quantity being wholly arbitrary in respect of any constitution or general law then in use, though excommunication might be pronounced against those who did not offer at all. The patron might, however, in making these offerings, direct their disposal as he

pleased, for although some canons subjected all new-built churches to the bishop's government, yet they were as yet but little regarded. The general practice now consisted in some ordinary payments of tithes as in former ages, in more frequent consecrations, of a perpetual right to any church or monastery at the owner's choice, in the appropriation of those in which they were by custom or consecration established, in infeodation of them into lay hands, and in exemptions in discharge of payment. The ecclesiastical opinion that they were due jure divino now first began to appear; this theory was, however, never recognised by the common law, which in later ages always rested the grounds of their enforcement on prescription, custom, and ancient grant. Tithes being now pretty well established, they began to be enforced by law like any other prescriptive right, and several of Charlemagne's capitularies enjoin the payment of tithe, as another of his laws, A.D. 780, ordains that each parsonage shall have its glebe: 'Unicuique ecclesiæ mansus' (farm or dwelling house, hence manse) 'integer absque ullo servitio attribuatur,' and these enactments were the more necessary in order to provide for the support of the clergy after the great measures of disendowment passed by his grandfather, Charles Martel. Doubtless, however, tithes would have become universal even without this support, but Charlemagne, like many other great rulers, was inclined to centralisation, and his 'high chancellor of literature,' the wise and liberal-minded Alcuin, found it necessary to write him a letter, which

is still preserved, in which he earnestly exhorts him to abstain from the enforcement of tithes on the newly conquered and pagan Huns and Saxons, a measure which he declares truly enough would greatly retard their conversion.

By this time the growth of tithes was pretty well settled, and I would ask my readers whether, on a fair and candid consideration of the broad general facts, of which I am only too conscious that I have given them but a very imperfect sketch, they must not conclude that tithes were either granted once for all, or paid voluntarily for such a time as caused them to grow into a prescriptive right. There is one other point, however, connected with this subject, namely, the lay infeudation of tithes, or the granting of tithes to laymen, which shows that the custom of granting tithes was common, when there can be no question of the interference of either Church or State. This became so common that Damian complained of it to Alexander II., A.D. 1060, and several councils and decrees were directed against the practice, especially the council of Lateran, A.D. 1180. These infeodations are believed not to have been so common in England before the Reformation, when the great tithes of the monasteries were granted to laymen, but there may have been many, especially after the dissolution of the alien priories by Henry V. Some instances occur in the Book of Osney, and in the Lives of the Abbots of St. Augustine, where Odo of Bayeux speaks of tithes belonging to some of his tenants. We shall also see that the attention of the

popes was directed to this practice in England. It is true that many of these tithes were infeudated by monasteries to laymen for protection, and, A.D. 1170, the people of Wagria in Holstein grounded their refusal to pay tithes on their being spent in supporting the luxury of laymen. Yet it is an error to suppose that all these were originally spiritual, for many were doubtless laymen's grants, like rent, charges, estovers, &c.

The papal sanction or command for the payment of tithes comes long after their almost universal adoption. The first pontificial is that of Nicholas II., A.D. 1057; in A.D. 1076 a council was held in Spain, just then beginning to shake off the yoke of the Moors, under Richard, abbot of Marseilles, to which Gregory VII. sent a letter, exhorting, but not commanding, the payment of tithes. Neither were they general until some time after. The first general council that mentions them is the ninth, that of Lateran, held A.D. 1119, under Calixtus II., when they are spoken of only as they were received by *special* consecration; and the first that specially commanded them was the Lateran Council held by Innocent III., A.D. 1215. Before this time the laity usually conveyed their tithes by consecration and appropriation to what church they would, and by infeodations to laymen. The latter was forbidden, as I have stated above, by the Council of Lateran, 1180, and also the exemptions hitherto granted to the lands of almost all the monastic orders were repealed with the exception of those of the Cis-

tercians, Templars, and Knights Hospitallers, unless they received them with the consent of the bishop. But sufficient remedy was not practised against the arbitrary consecration of tithes until the Council of Lyons under Gregory X., A.D. 1274. Tithes were now so well established that the action for them was of common right, and in 1260 Cardinal Hostiensis, Innocent IV., and others, take parochial right as a thing clearly established in law, but before this time there was much irregularity, and it seems as if any man, by paying his tithes to any church where he worshipped, might make it his parish.

But England, while to a great extent either leading or following the movements of her sister nations on the Continent, has yet always preserved a considerable degree of independence and originality. This has especially been the case with Church property, for in no foreign nation has so great a change taken place at so late a period as was the case of England at the Norman Conquest.

Hence the frequent references to Saxon witans and foreign councils may be at once put out of court except in so far as the latter represent the universal custom of the Western Church, and therefore what may be supposed to have been attempted here when once the papal dominion was established. It is perfectly certain that a long series of enactments of the Anglo-Saxon and Danish monarchs, or rather enactments and injunctions, for many of them, having no penalty attached, must be treated in the light of mere exhortations, yet remain on the subject of tithes.

And this may very likely have had its origin in the custom of their pagan and barbarous ancestors before mentioned. They are also frequently mentioned in the ecclesiastical laws, published in the companion volume of the Ancient Laws and Institutes of England by Thorpe. The question is, how far these laws were ever enforced. It is a too common mistake to suppose that the universal and careful observance of a law follows necessarily upon its enactment: from our own experience we know that this is not the case even in the present day; how then can we suppose it possible even in barbarous or semi-barbarous times, much more in such times as those of the Danish invasions? Moreover the penitentials and confessionals of the Anglo-Saxon Church are full of the religious duty of paying tithes, and Selden had seen a volume, formerly belonging to St. Augustine's, Canterbury, written in a hand of the early part of the tenth century, and called the Statuta Synodorum, in which mention is made of tithes, but no act or council is referred to, only the Mosaic law and a few examples of the practice of the early saints. The homilies of Aelfric, the most popular of the Anglo-Saxon compositions of this kind, and written, or I might almost say published, in A.D. 1014, exhort the payment of tithes as a religious duty, an exhortation which would scarcely have been made if their enforcement followed in due course of law. Selden, the most profound antiquary of whom this country can boast, is strongly of opinion that owing to the vast increase in the landed property of the Anglo-

Saxon Church, tithes had almost entirely ceased at the period of the Conquest, and that this is no gratuitous supposition may be gathered from the fact that the estates of the Chapter of Winchester in Hampshire alone amounted to 17,600 acres, of which the single estate of Chilcombe comprised over 3,000, both on a very moderate computation of the extent of the 'hide;' and Sir H. Ellis, the most careful student of Domesday, has added the weight of his authority, after finding that though the houses and glebe of the priests in each separate parish, or rather in each[1] separate vill or burgh are given, amounting to between 3 and 200 acres, yet that tithes are mentioned very rarely indeed except in Lincolnshire, where they were almost universal. The great probability is therefore that they were not elsewhere

[1] The common idea is that parishes are ecclesiastical divisions. On so obscure a subject I shall not venture to give an opinion, but my present impression is that the parson was made for the parish, and not the parish for the parson. The boundaries of parishes may have been made conterminous with those of manors, as has been said, about the time of King John, i.e. the boundaries of the different vills may have been then settled, but the vills themselves were much older. The frequent termination 'leigh' in Devonshire, where there was always a strong British element, shows a British origin, and though, doubtless, as the population increased, new vills were established to which gradually resident ministers were appointed, yet I have but little doubt but that ministers were appointed to existing vills, and that very many of these ascend back to the trefs and maenawls of the Britons, and existed in the time of the Roman occupation, perhaps even before.

paid, save in a few isolated instances where they must have originated in direct grants.

Selden, in his 'Titles of Honour' quoting a MS. Leijer book entitled 'Secretum Abbatis,' formerly belonging to Glastonbury, and then in the Bodleian, says that at the Conquest 28,015 knights' fees out of 60,215 in all England belonged to the Church, *sed quære*? as also Knyghton, who, writing in the beginning of the fourteenth century, states that the annual revenue of the Church amounted to 730,000 marks, or twelve times as much as the civil revenue, temp. H. III., when very nearly half England was in the hands of the Church. Both of these statements are probably very unreliable. The number of abbies at the time of the Conquest was very small, probably not above seventy.

In the reign of Edward I. we find tithes fully established, recognized by acts of Parliament, and enforced at law, and our enquiry as to the origin of tithes in England narrows itself, therefore, to the period between the Conquest and the early part of King Edward's reign, an interval of somewhat less than two centuries. Before, however, entering upon this subject, I should wish to say a few words on the origin of churches and glebes as distinct from that of tithes.

In the very earliest period of the introduction of Christianity among the Saxons, the Church was, as elsewhere, strictly missionary. The whole diocese constituted the parochia or parish, and was served by travelling priests, who were superintended by the

Bishop and his staff and whose subsistence was in a great measure provided for by a common fund collected and administered by the central authority. But gradually rich men founded chapels and endowed them for resident priests and in this we see the germs of the parochial system. Some indeed have referred the practice to Honorius Archbishop of Canterbury A.D. 630, only a few years after the death of Augustine, but this, besides being improbable in itself, is just one of those vague statements that men are fond of repeating without ever enquiring whether there is any possible authority for them. Still there is no doubt that the practice commenced early. The first instance is in Bede, who says that one Puchta, a nobleman, built a church and entreated John, Bishop of Haguldstadt [Hexham], to consecrate it; he mentions also the same thing with regard to one Addi, and 100 years later many churches so founded are recorded as having been appropriated to Croyland, by Bertulph King of Mercia. That this custom soon became common we further learn from a council held by Wilfrid Junior A.D. 816, which decrees, Ubi ecclesiæ ædificentur a propriæ diocesi episcopo sanctificentur, and further ordains that on death of every bishop the parish ministers should assemble in the cathedral for the celebration of certain rites. And, in the previous century the great St. Boniface (Winfrid of Crediton) Archbishop of Mayence in those wonderful epistles, no less large and statesmanlike in their views than minute in their attention to every detail, and which show him to have had, like St. Paul, the 'care of all

the Churches ' from the Forth to the Tiber, and from the Elbe to the Garonne, contain allusions to parishes and parish priests in England. And many other instances may be found ; per contra, Asser in his life of Alfred says that the King made him Bishop of the western half of the parochia of Wessex, i.e. Bishop of Exeter. This would seem as if the old missionary system were then still in force, but the name may have survived the substance. The authenticity of this Life has been doubted, but on very insufficient grounds.[1] Hence we find at the Conquest that most vills had their churches and glebes, as I have said before, all founded by voluntary munificence. Before, however, quitting this branch of the subject, I would caution my readers, should they care to investigate it, to be cautious how they trust the glib statements of controversialists and would-be antiquarians, and even the larger and apparently more important works, a very little study and reflection or even a glance at the few names of Anglo-Saxon literature still remaining will give conclusive proof of how very little ever was or ever will be known with certainty as to the Anglo-Saxon Church, a loss the less to be

[1] In the Novella of Justinian it is said that if any man shall erect an oratory and desire to present thereto, that himself or his heirs may do so if they furnish the clerk with a competency and nominate fit persons to the bishop. But if the clerk be rejected according to the canons the bishop shall present. See also Godolphin Repertorum, and numerous other authorities. But the whole question of lay investiture is much too intricate to be discussed here, save in so far as it shows the voluntary origin of churches.

deplored inasmuch as the progress of subsequent events has left it in a great measure the subject of the merest antiquarian curiosity.

The charter of William the Conqueror, granted shortly after his accession, certainly allowed the tenths to the Church; but as the compilation of Domesday was subsequent, we must conclude that the above grant was like the professions of many men made on their accession to power, which they knew could not be carried and never probably meant to attempt to carry into practice. Moreover subsequently to this charter the king made one especial grant of the entire tithe of Rutlandshire to the Abbey of Westminster, nor does the Charter of William I. for the restoration of the temporalities of the Church mention tithes. So neither do the charters of Henry I., Stephen, the constitutions of Clarendon made by Henry II., or the oath of Richard I. to preserve the rights of the Church, or of John, contain any mention of tithes. Though there are not wanting instances in which some of these monarchs swore on their accession to observe the laws of the Confessor, obviously a mere form, even if it had been at all likely that the minute regulations on this subject made by the last of the Saxon kings had any chance of being better observed by the Norman monarchs than when he was himself alive to enforce them. It is true that the laws of Henry I. expressly mention tithes, but these laws are supposed by Thorpe, their latest editor, to be a compilation of Anglo-Saxon jurisprudence made by a late Saxon jurist. Finlaison, in his edition of Reeves, considers

them a compilation of the Canon Law, Bracton, the Mirror, and the Civil Law, Lord Hale of the Confessor's Laws, those of the Conqueror, and of certain portions of the Canon and Civil Law, strung together by authority. And even these laws enact rather the recovery of what was due of former times than the enforcement of tithes for the future: 'Si quis rectem decimam superteneat, videat præpositos regis et episcopi et terræ domini cum presbytero et ingratis conferant; et ecclesia cui pertinebit, reddant, et nonam partem relinquant ei qui decimam dare noluerit.' The patent rolls mention a great number of taxes of decima for the king's use, but none for that of the Church, nor are any such taxes ever mentioned in the lists which have been drawn up, of those levied by the early Norman sovereigns. Nor does it stand to reason that at a time when such men as Lanfranc could barely hold their own against the spoilers, the king being generally the chief, a poor parson could sue and enforce judgment against a Norman baron. Moreover, the Norman sovereigns, in the matter of all Church property, on which they could lay their hands, were some of the most notorious simonists that ever lived. Would they have neglected so favourable a source of revenue as a universal tithe rent charge? Hence we must look deeper for the origin of tithes in England, and we shall, I think, find that after the Church had recovered from the vast disendowment practised immediately subsequent to the Norman Conquest, a recovery which commenced with Anselm, and which was

assisted by the separation between the spiritual and temporal courts, and which was followed up by the increased power of the Church in the reign of Henry II. and the troubled and feeble reigns of John and Henry III., the Church was enabled to persuade, perhaps in some cases to enforce, the punctual payment of tithes, in accordance with the custom then become universal abroad. This it may please some to call the usurpation of the Church, or spiritual despotism, but it was distinctly not State aid, and was not, in fact, far from the proceedings of certain clerical members of Parliament in the present day only on the other side of the question.

We must in the first instance remember that the custom, partly of ancient and voluntary, partly of prescriptive right, was already universal throughout western Europe; it may therefore be supposed that the Norman prelates advanced the custom of their own Church, in favour of one which had been disendowed, and that the Norman barons were not very unwilling to fall into the customs of their original countries. To this we must add the gradually increasing and centralising power of Rome, a power which in such rude and ill-governed ages was by no means without very manifold advantages. From the list of canons, constitutions, and other regulations on the subject of tithes which I am about to give, the reader will see that tithes sprang from this incessant exhortation backed ultimately by the Papal authority, and when we remember the vast spoliation of church lands which began almost immediately after the Con-

quest and continued during the whole of the Norman period, we shall see how absolutely necessary it was for the heads of the Church to make some provision for the support of the humbler clergy. Accordingly we find the series commence with Lanfranc, who at Winchester A.D. 1070 enacts,

That laymen pay tithes as it is written,

and again at Winchester A.D. 1071,

That tithes be paid by all.

Anselm, Westminster A.D. 1102,

13. That tithes be not paid but to the Church only,
14. That churches and prebends be not bought,
15. That new churches be not consecrated without the consent of the bishop,
16. That churches be not consecrated till all necessaries be provided for it.

The sixth also prohibited sons from succeeding to their fathers' churches.

Synod of London 1125, enacts that no abbot, monk, or clergyman shall receive any church or portion of tithe from a layman without the consent of his ordinary canon, &c. Also that no person shall pretend to a right to a parochial cure or prebend by course of succession or hereditary title.

In 1127 William Corboyle, Archbishop of Canterbury held a synod at Westminster which was presided over by John of Cremona, the papal legate.

7. We charge tithes as the portion of God to be paid in full, and forbid churches or tithes or any ecclesiastical benefices to be given or taken by any person without the consent of the bishop.

4. That no monk or clergyman accept a church tithe or any ecclesiastical benefice at the hand of a layman without the bishop's consent; and that every such donation be null, and the offender be liable to canonical punishment.

1. By the authority of Peter, the prince of the apostles, and our own, we forbid churches, benefices, and dignities to be in any wise bought or sold. If the offender be a clergyman (though a regular canon or monk), let him be degraded; if a layman, let him be excommunicated.

Legatine Canons of Alberic, Bishop of Ostia, Westminster, 1138:

12. We forbid by apostolical authority any man to build a church or oratory upon his own estate without his bishop's licence.

16. We charge all to pay the tithe of all things, under the pain of anathema.

We have now arrived at the end of the first period of the rise of tithes since the Conquest—i.e., to that period when, though they began to be pretty generally paid, they were still arbitrarily consecrated—that is, paid to any church or monastery the original owners fancied, and this is, therefore, the proper place for a few observations.

Here we see that tithes were frequently granted without the churches to which they belonged—i.e., parcels or portions of tithes were given off from the church to which they had of custom been paid, and these portions were mostly given to monasteries, whose inmates, being mostly laymen, either hired a priest or got one of their number ordained, to whom

the cure of the vicarage was confided, either for the great tithes or for a fixed sum, or for the small tithes; and though several canons were repeatedly made against this practice, and it was even authoritatively forbidden more than once by the popes, yet the practice long continued in an underhand way, until the monasteries were said to have become possessed of one-third of the advowsons of the country.

The custom of a son inheriting his father's living points to the continued existence of a married clergy, which all the efforts of Rome were unable for several centuries wholly to suppress. These livings, with their glebes, oblations, and tithes, were a regular patrimony, and efforts were always being made to cause them to descend from father to son. Not only were advowsons in this position, but in some cases even the corporate property of chapters. The Scotch Culdees in particular, in their later form, when in possession of most of the capitular estates, enjoyed a form of government which would have been at once the envy and admiration of a French communist. It is very likely that such perpetual donations of tithes were granted by the lords of the soil for the maintenance of a younger son and his posterity. It is said, indeed, by those who support the view of a 'State' origin, that, as people were compelled to pay tithes, it was equally compulsory whether or not they had the slight grace allowed them of paying them to whom they liked. To this specious reasoning I would answer that, let alone the absurdity of supposing a Norman or mediæval rate in aid, no trace of a tax or State support appears in the documents which have

come down to us, that vast voluntary grants of tithe in perpetuity were made to monasteries, as may be seen in Dugdale, Tanner, Kennett, Selden, or any of the other books commonly referred to on this subject. There is, I believe, one instance in 'Madox Formulare,' wherein one Richard Engan grants the tithe of Laxton to the church of Laxton; but otherwise it is most likely that all documents belonging to individual parishes are lost (there being, I believe, few or no parish registers older than the sixteenth century); the certainty that, as I mentioned in a preceding note, tithes were granted in perpetuity on the Continent, that lay infeudations—i.e., of the voluntary grant of tithe by one layman to another—were common enough abroad, and, though rare in this country, seem to have been aimed at by one or two of the canons I have just quoted; when we consider, moreover, the absurdity of supposing that, at a time when even such men as Lanfranc and Anselm had often as much, sometimes rather more than they could do to protect the estates of Canterbury, a poor village priest could enforce his right against a Norman baron; when we consider that the tithes were then generally classed with alms and other oblations, and bore none of the marks of a tax—for a tax is collected by a central authority, by whom it is spent, leaving the individual taxed no voice in its disposal, as was done in the case of tithes—when, I say, we consider all these things, we must, I think, be forced to confess that tithes were at this time raised as voluntary gifts to take the place of the estates confiscated at the Conquest, and that

the clergy exhorted and enforced them by all the means in their power, but that no such thing as a State tax was or could have been laid, nor was the secular arm called in; and that to assume that such must have been the case, and that, therefore, a canon or provincial constitution was equivalent to a modern Act of Parliament, is simply to assume the whole case —and that, too, in defiance of common sense and all the facts of the case; for, besides the arguments used above, we find Glanvil, our first printed legal authority (though several earlier exist in MS.), and who lived in the reign of Henry II.—that is, shortly after this period—making no mention of tithes, though he has a good deal about the Church; and all the earlier law books from his time downward rely upon prescription, grant, usage, and ancient right, and never upon a statutory or similar origin. It is true that the canon law demands the payment of tithe as of right divine, but this has never been admitted by the common law, which has always taken the other grounds. Even in much later times, when the prescriptive right of tithes was recognised by Parliament and enforced by the common law, we shall find traces of the voluntary nature of tithes; and even so late a writer as Chaucer says, speaking of his 'parson,'

> Full loth was he to curse for his tithe;

i.e., the remedy was by excommunication or ecclesiastical censures, and not by civil process, in which case we should have to amend the text by inserting the word 'sue' instead of 'curse.' In short, the position

of tithes at this period was in all probability something like the quarterly and weekly payments which Wesley enjoined, and which are still carried out by the Wesleyan body, payments which, though perhaps not legally due, would, if continuously withheld by any one, soon, I imagine, cause his expulsion from the Connexion.

As I have above said, tithes, although now pretty generally established by Churchmen as one of their rights, were not by any means general, and the troubles of Stephen's time were certainly not favourable to the carrying out of the system; and Bernardus Morlacensis, an English monk of Clugny, speaking of King Stephen, says in his poem 'De Contemptu Mundi':—

> Rusticus hordea mittit in horrea, farra recondit
> Horrea grandia, vasa capacia multaque condit;
> Nec pecus aut sata, dante Deo, data vult decimare,
> Nec sacra portio nec decimatio redditur aræ.

The return of comparative tranquillity, however, in the reign of Henry II., and the great strides made by the clerical power in his reign, enabled the clergy to take further steps for the payment of tithe, and in his 'purgation' for the death of Ã Becket he swore amongst other things:

III. That laics should not receive part of the oblations of the Church.

V. That the priests of great churches which had sufficient revenues should be compelled to have another priest.

VIII. Nothing of the third part of the tithe shall be taken from the officiating priest.

IX. Those who held tithes by hereditary right might have leave to give them to what qualified cleric they would, upon condition that after him they should revert to the church to which they belonged.

XVII. Churches should not be let to annual farm.

The first three of these regulations, which to some extent bear an isolated testimony to the 'State aid' theory—unless, indeed, which is very probable, they refer to the practice of the king, and those over whom he had influence—relate to the practice, against which many regulations were made, of letting churches to farm—i.e., of building or acquiring a church and then putting in a priest who would consent to serve for the smallest stipend, he handing over all the proceeds, oblations, &c., to the patron. Hence the foundation and endowment of churches became a source of gain, and therefore of speculation—that is, that such as built the churches, and became by this means patrons, had liberty to present the first time, but not afterwards, as that would have been contrary to the liberty of the Church and the canons for investitures. Indeed, there are numerous instances of two or more persons having shares in a church already built, or combining to build one; and there are even instances of something resembling a joint-stock company being formed for this purpose.

As I have stated above, Glanvil, who lived in this reign, does not mention tithes, and the general opinion is that they were not generally payable, save by grant or arbitrary consecration, until somewhere

about the year 1200. But the increasing number of grants to monasteries and other foundations, and the great and increasing power of the clergy, and the centralised authority of the pope, all combined not only to make the custom general, but to enforce rules certainly salutary, by which tithes, unless previously alienated, and which were now beginning to become universal, were to be paid to the parish minister alone, which really amounted to a commencement of the recognition of his prescriptive right.

Archbishop Richard, London, 1175.

Let none transfer a church to another in the name of a portion [i.e., as a grant of property], or take any money or covenanted gain for the presentation of any one. He that is guilty by conviction or confession, is for ever deprived of the patronage of that church by the king's authority and ours.

Hubert Walton's Legatine Canons at York, 1195.

Since tithes are tributes which ought, by the law of God, to be paid to needy souls, and to be paid without diminution, we ordain that due and accustomed tithes be yielded of such things as are yearly renewed in the most entire manner, so as they be in the first place paid to the church, and afterwards the wages of the harvesters and of other servants, at the discretion of the payer, out of the nine parts.

The above practice of arbitrary alienations was first stopped or attempted to be stopped by a Lateran constitution of Alexander III., which became confused with a decree of the Council of Lateran, held 1215, and a pontifical decree was sent by letter to the

province of Canterbury, commanding the Archbishop to enforce tithes by excommunication. The usual idea is that this cessation of the arbitrary disposition of tithes was settled at the Council of Lateran, 1179, but it was really effected, so far at least as concerned England, by a decretal epistle of Innocent III., A.D. 1200 :—

> Pervenit ad audientiam nostram, quod multi in Diocesi tuo Decimas suas integras vel duas partes ipsarum non illis ecclesiis in quarum parochiis habitant vel ubi prædia habent et a quibus ecclesiastica percipiunt sacramenta, persolvant; sed eas aliis pro sua distribuunt voluntate, cum igitur inconveniens esse videatur et a ratione dissimile ut ecclesiæ quæ spiritualia seminent non debeant a suis parochiana temporalia et habere. Fraternitati tuæ (Arch. of Cant.) auctoritate præsentium indulgemus, ut liceat tibi super hoc, non obstante contradictione vel appellatione cujuslibet seu consuetudine hactenus observata, quod canonicum fuerit ordinare et facere quod statueris per censuram ecclesiasticam firmiter observari.

That this was the occasion of the final settlement of the parochial right of tithes appears clearly by what Sir R. Parning says, who lived within 100 years of this time, and was afterwards Lord Chief Justice of the Common Pleas, and who could not have been ignorant how the parochial right of tithes was settled. Sir R. Parning says that in ancient times, before a new constitution made by the pope, the patron of a church might grant tithes within his parish to any other parish.

This, as I have before said, was not, however,

entirely effectual, for abbots managed to lay hold of tithes, which the parson was too poor and weak to resist, and, after holding them forty years, pleaded canonical prescription.

I am well aware that the above may be laid hold of by platform orators to prove that tithes have their origin in papal aggression and papal superstition, but I am not writing for this class, and I think it cannot but be admitted that the care of the popes in restraining the enormous grants to the monks, who were their stanchest supporters, and which was done by the above decree, in favour of the parochial clergy, was an instance of statesmanlike wisdom and magnanimity such as we do not often meet with.

Sarpi says that about 1170 Alexander III. ordered proceedings by censures to enforce the entire payment of mills, fisheries, hay, wool, and bees, and that the tithes of everything should be paid before the charges in gathering in the fruits should be deducted; and that in 1195 Celestine III. decreed, under pain of excommunication, the payment of tithes. In 1200 Innocent III. forbade priests from making a bargain for performing their ministrations, and who refused to officiate to those who refused to pay; and he then provided that after they had so officiated the laics should be compelled by censures to keep up the laudable custom of paying that which was customary.

We now return to our canons.

Hubert Walter, Westminster, A.D. 1200.

9. Whereas the authority of the Old and New Testament, and the constitutions of the holy fathers de-

clare that tithes are to be paid of all things yearly renewing, we decree that they be accordingly paid in full without any abatement of the wages of servants or harvesters. Let priests have power of excommunicating all withdrawers of tithes before harvest, and of absolving them according to ecclesiastical form. What we add to this sanction is that the tithes of all lands newly cultivated be paid to no other but the parish churches within whose bounds the lands so cultivated lie. Let detainers of tithes be anathematised according to the constitution of the Council of Rouen, if upon a third admonition they do not make full satisfaction.

10. We ordain that in churches which are not worth above 3 marks a year, none be instituted but those who will serve in person [against the old practice of farming churches].

13. Supported by the Lateran Council we decree that when there are so many lepers together as can build a church with a churchyard, and have a proper priest, that they be allowed to do it, but so that they do no injury to old churches. And we ordain that they be not compelled to pay tithes of their gardens or of the feed of their cattle.

This founding of new churches is frequently mentioned. Thus Alexander III. sends his decree to the Archbishop of York to build a new church in a town which was too far from the parish church, whose revenues were enough for two; and in 13 Hen. III., St. Peter's, Chichester, being very poor and containing only two parishioners, the king at the request of Ralph Nevill, the bishop and also Lord Chancellor, joined it to the Hospital of St. Mary; and that new churches were frequently built may be seen in the provision

for their cemeteries in the Ecclesiastical Constitutions of Normandy, A.D. 1080, in Ordericus Vitalis. There are also several instances of chapels, or rather district churches, as we should call them, in Domesday. We are told, for instance, of a number of freeholders building a chapel on their own land, because the parish church would not hold all the parishioners. It would be very interesting to compare the Domesday Book and its adjuncts, such as the Bolden Book of Hugh Pudsey, Bishop of Durham, in the next century, with the Taxatio Ecclesiastica, or record of the taxation of churches, granted by Pope Nicholas 1291, to aid in the crusade; the Valor Ecclesiasticus of Henry VIII.; the Report of the Church Enquiry Commission, 1835; and the latest obtainable information, so that we might trace the gradual growth, not only of the Church and her revenues, but also of the parishes.

Richard Marisco, Bishop of Durham, 1220:

> We decree and strictly ordain the giving of tithes of all things which are yearly renewed, and which are owed and customarily paid, either by the divine law or by appropriate custom; so that the churches be not deprived of their tenths by the falling due of the wages of autumn labourers or harvesters.

Langton, 1222:

> 10. Let tithes, both predial and other, be paid without difficulty or diminution, according to the canons; but we grant to every parish priest that they have the power of coercing the detainers of tithes within their parishes, and of excommunicating them if they are still contumacious after admonitions; and

let no layman by any length of time claim immunity from paying tithes, since according to the institutes of the canons no layman can prescribe in point of tithes. Let no deductions be made for expenses, especially in the case of predial tithes.

In 1225, 9 Hen. III. was passed, the first statute of Mortmain, and after this but very few possessions came to the Church, and though her wealth was doubtless very great, especially when the monks by their industry were in possession of the best tilled land in the country, yet I doubt not but that the statement of Knyghton, that they possessed half England, is a gross exaggeration, of a kind perhaps not dissimilar to that lately made by certain worthies, one at least of whom is in a position to know better, that the Church receives ten millions a year from the taxes.

There is a very curious canon of Alexander de Staventry, Bishop of Coventry, 1237, which I give in the original:—

A laicis generaliter quærendum est de decimis; quia si male decimant decimas quæ quæsitæ sunt, debet a rectore ecclesiæ petere veniam per se vel per alium si erubuerit per se. (If, however, they were not granted at all, they were compellable by ecclesiastical censures, and finally by excommunication.)

Edmund, 1236:

22. Let no rector of a church subject to us, presume to sell the tithes of his church not yet become due, before the Annunciation of the Blessed Virgin; from which day the fruits of custom ought to go for the paying of the debts and legacies of the

rectors, though they die before the fruits become due.

24. As it has been forbidden in a council, so we forbid any pension, great or small, to be given to any one fraudulently out of the profits of a church; and because fraud and simony used to be committed in relation to such pensions, therefore we, to obviate such evils, do sometimes take an oath both of the presenter and the presented that no unlawful promise or bargain hath been made.

36. As to tithes, we command them to be paid of all things which are yearly renewed, to the churches to which they are due, especially those which are due by the law of God, and the approved custom of the place, and so that the churches be not defrauded of the tenth part on account of the wages of servants and harvesters.

The famous legatine constitutions of Otto, 1237, and Othobon, 1268, enforced the original papal rescript concerning the alienation of parochial tithes to monasteries and laymen; also concerning the farming of churches.

The practice of a married clergy, whose sons succeeded to the advowson as a regular inheritance, was not yet extinct, for among the numerous canons made on the subject about this time, we find one of Archbishop Peckham, Lambeth, 1281:

Whereas it is by law forbidden that the sons of rectors should immediately succeed their fathers in the churches where they ministered . . . . for the future that they (the prelates) admit not such to the benefices on any title whatever.

The great statute, however, for the regulation of tithes and the mode of payment, was that made by

Robert Winchelsey, Archbishop of Canterbury, London A.D. 1295, where, after reciting the controversies that had arisen on this subject, he proceeds to lay down a series of rules for their future regulation.

By this time we have arrived at the reign of Edward I., when the English nation, language, laws, and Constitution had finally settled into something like the form which we see now; parliaments began to meet regularly, and our law books to assume a consecutive series; when, in short, the true English nation first makes its appearance. Amongst other things the practice of tithes had universally acquired a prescriptive right; they were settled by Acts of Parliament, and the law on the subject is set out at large in the ancient books. But inasmuch as the nation did not arise suddenly, so neither did the legal right to tithe, and accordingly there are some enactments in the reign of Henry III., and they are mentioned by Bracton, who lived in this reign. Still custom and ecclesiastical censure seem, in spite of this well-grounded legal right, to have been frequently called into play, as may be seen from the following examples:—

Archbishop Mepham, 1328:

7. Against those who prevent the collection of tithes unless gloves and shoes are given them. They are to be punished first with ecclesiastical censures, and, if they continue obstinate, with excommunication.

There is also a slightly earlier canon of Kellow,

Bishop of Durham 1312, against those who prevented the payment of tithes by scattering and wasting them.

Archbishop Stratford, 1343 :

The third canon shows that, in spite of the constitutions of Otto and Othobon, the practice of farming churches still continued.

He also endeavoured at this council to make the laity pay tithe of ceduous wood, to which they strongly objected, but in spite of this council the commons still kept up their complaints, and Parliament (1372) decided in their favour.

Archbishop Zouch, York, 1347 :

3. Tithes which are given to the Church by divine law are hindered in the carrying away, and often destroyed, the penalty for which is the greater excommunication.

Langham, 1367 :

1. Relates to those who have previously offended by unjustly detaining their tithes, and sometimes through ignorance, sometimes through negligence.

Archbishop Chicheley, 1439, has a canon for the augmentation of poor vicarages.

Archbishop Nevill, York, 1466, in his eighth canon shows the error of many persons who, by building a chapel in a remote part of the parish, considered that they are thereby relieved from the duty of contributing to the mother church.

After the suppression of the alien priories—i.e., of those small foundations which were 'cells,' as they were termed, to foreign monasteries, by Henry V.—an event which, as far as property is concerned, made little or no difference to the Church—we come next

to the great era of the Reformation, and here the statute 27 Hen. VIII., c. 20, enacts that every one, 'According to the ecclesiastical laws and ordinances of the Church of England, and after the laudable usages of the parish or other place where he dwelleth or occupieth, shall yield or pay his tithe;' so that the Statute Book merely confirms the ancient prescriptive rights of the Church.

A great point has been made, both in the 'Title deeds of the Church of England' and in a late speech, of 2 Ed. VI., c. 13, and it has been asserted that, whatever may be the case with regard to the origin of tithe, yet that it is clear that all land which has been brought into cultivation since the passing of that Act—and there have been eight millions since the middle of the last century—pay tithes by Act of Parliament. This, however, so far from being the case, is in reality the reverse. It is true that it was an Act for the regulation of tithe, but the two clauses referred to were in reality designed for the encouragement of agriculture, and provide that all waste land which had hitherto paid no tithe, by reason of its barrenness, should when enclosed pay none for seven years, while all barren land which had hitherto paid tithe should, if improved, pay only the old tithe for seven years. This proves, if proof were necessary, not only that a large portion of uncultivated land was titheable, but that tithe, extending as it did over a whole parish, shared in its increased prosperity [if a man leave a portion of his property, that portion will increase according to its improved value at his

death; if he have a fixed sum, that of course remains always the same, whether the estate have improved or deteriorated). Moreover, even the most barren land indirectly paid tithe, inasmuch as it helped to support sheep and cattle which were titheable. Even Eagle admits this, 'But it is universally agreed that the clauses in question were intended principally for the advancement of agriculture.' I shall doubtless be met with the objection that tithes, if not a State grant, at least originated in Papal encroachments, and also that tithe was originally a provision not only for the maintenance of the clergy, but for the repair of churches and the relief of the poor. The first objection, though it may serve to raise a cheer when used from the platform, is quite unworthy of serious refutation, if only for this reason—that long before the payment of tithe, though often enjoined, had become at all general, numerous conveyances of them as well as of lands were made to the monasteries, and it was only right in the Papal authority to put a stop to a practice which was rapidly concentrating all classes of ecclesiastical revenue in the hands of the monks. The second may at first sight seem more plausible, but it is universally agreed among all the best antiquarians that the tripartite and quadripartite divisions of tithe, though occasionally attempted, took very little root even among the Anglo-Saxons, and were certainly never thought of in subsequent ages; though I will not deny that there are later canons which enjoin the support of the poor out of tithes, as in that of Archbishop Stratford, 1342—

> Ecclesiastical men who are entrusted with tithes appropriate them to their own use, whereby the poor are defrauded, so that people become indevout and do not pay their tithes; they are thereby commanded to pay a certain portion yearly to the poor according to the discretion of the bishop.

But I do not find that such canons were ever strictly enforced, and it more resembles a tax on the incomes of the clergy, or a general exhortation to charity couched in strong terms, than a division of the tithe between the poor and the priests. Moreover, even if for argument's sake we suppose the charge of the poor to have been laid on the Church, as it was in one sense, and that not by right, but by the feeding of the poor by monasteries and others, we shall still find that owing to the losses incurred by the Church on the one hand, and the disproportionate increase of the wealth and numbers of the population on the other, the Church has long been unable to discharge such duties. This has happened in three ways—the loss of the conventual, capitular, and episcopal estates at the Reformation; the failure of the tithe to keep pace with the increase of titheable wealth and the enormous increase of population in the large towns, for which, of course, no provision was made in the middle ages, and when therefore the original tithe, which might have been adequate enough for the sparse population of an agricultural parish, became totally inadequate when the area of the same parish is occupied by the teeming thousands of a manufacturing town.

The loss sustained at the Reformation is almost impossible to ascertain with any degree of accuracy: we neither know the then value of the lands confiscated from the religious houses, nor their present rentals. The value of the great abbeys at the Reformation has been stated at 110,000*l.* net by the Royal Commissioners, and by Lord Herbert of Cherbury at 160,000*l.*, including, I imagine, the appropriations, which are now just one quarter of those in the hands of the clergy; and I believe that even still higher estimates have been made. And in addition to these there were the chantries and lesser foundations. It will therefore be a very moderate estimate to assume that the total amount was 150,000*l.* per annum, after making a deduction for the new foundations, at a time when the bishops' incomes were returned in the king's books at 24,000*l.*, the chapters at 40,000*l.*, and the livings at 156,253*l.*, a total of 370,000*l.* out of a total rental of the whole kingdom of 4,000,000*l.*, or not quite a complete tithe. What the present value of the abbey lands would be it is difficult to ascertain. If we take the present rental of the country at sixty millions, we have an increase of fifteen times, which would bring the value of the abbey lands at present to two millions and a quarter; but the episcopal and capitular estates at the present time, even after their losses, which we have no means of estimating, have a capital value of upwards of forty millions, or one million and a quarter per annum, which is about the same rate of increase; and I have heard that the

revenues of Tavistock, though I am not inclined to lay much stress on such calculations, which at the dissolution were 1,100*l.* are now 40,000*l.* a year, and those of Glastonbury, which were between 3,000*l.* and 4,000*l.*, have been even placed at 180,000*l.* a year. Hence, on the whole, we may fairly place the loss to the Church at the dissolution at between 3,000,000*l.* and 4,000,000*l.* a year, present value.

Next with regard to the other two causes of the decline in the relative means of the Church. The only really large town in mediæval England was London, and here the wants of the Church were provided for by a scheme which originated with Roger Niger, Bishop of London, consisting of weekly offerings and personal tithes. After the Reformation both these were abolished in spite of a subsequent act, 2 Ed. VI., c. 13, and to provide a proper maintenance for the clergy an act was passed, 37 Henry VIII., c. 32, by which the citizens were compelled to pay 1*s.* 4*d.* for every 10*s.* rent, 2*s.* 9*d.*, and so on in an ascending scale. Had this custom been universal, or even a custom that the tithe should rise with the value of the crops, be they corn or bricks (and it is but fair that the landlord who derives a vast increase of wealth from a crowded population should contribute to their religious, moral, and material welfare), there would have been sufficient to provide not only for the clergy, but also for the poor-rate and education. I have not the materials by me, but anyone who has can calculate for himself. The area comprised within the jurisdiction of the Metropolitan

Board of Works is of the annual value of nearly twenty millions, and I imagine that this would nearly, if not quite, provide for all these three objects.

The above, however, illustrates the results of disendowment. Nothing is more clear than that voluntary effort cannot be relied on beyond a very limited extent, and it must either be supplemented by endowments, i.e. the accumulations of past generosity, or else by State aid. The destruction of Church property at the Reformation caused the introduction of the Poor Law (whether the system of monasteries or workhouses for outdoor relief be the better it is not necessary here to enquire); similarly the destruction of endowments by the madmen of the French Revolution made it necessary to found a real State Church, and to grant real State aid, as the recent attempt to destroy the voluntary and denominational schools (for the education agitation was nothing else) has led to an increase of rates which seems, not unnaturally, to be by no means regarded with general favour.

From the period that grants of land were stopped by the Statutes of Mortmain and tithes were finally settled, the property of the Church remained stationary, with the exception of the dissolution of the alien priories, until the Reformation; and though she was clearly far richer in comparison with the general wealth of the country than she now is, and was therefore able to effect more, yet she never could have possessed the extravagant revenues spoken of by Knyghton, and alluded to above. At the Refor-

mation, as we have seen, a great confiscation took place, but afterwards, and for two centuries down to the commencement of the present era, small endowments were continually accruing, and these were assisted by a genuine piece of State aid, i.e. the grant for fifty churches in the time of Queen Anne (twelve only were built)—and which became necessary because the Church, for reasons above given, was unable to keep pace with the population, and the famous voluntary system was not then, though in existence, in a state of abnormal activity—and one, I think, in the time of Charles II.; this may have been necessary to make up for Puritan spoliations.

The above endowments are estimated in the Digest of Charities at somewhere about 100,000*l.* per annum; but they must be considerably more, for very many would hardly come under the above denomination, and the few following instances which I have been able to collect, and which might doubtless be largely increased by the simple but lengthy process of a search through county and local histories, will serve to show that much of what passes for the ancient endowments of the Church are in reality of much later date. Canon Tristram, in a speech he lately made at Hartlepool, but which I have not unfortunately by me, stated that the only two livings with which he was acquainted owed almost the whole of their incomes to post-Reformation endowments, and I learn from a private correspondent that the rectory of Woodbridge, which up till then was a barren curacy, was in 1672 endowed by Dame Dorothy

Setiford with tithes and glebe, which now amount together to 420*l.* per annum; and Spelman, in his enlarged work 'De non temerandis ecclesiis,' mentions numerous instances of tithes restored to the Church by laymen as the result of the first edition of his book. The following particulars, relating to churches in Derby, are extracts from the 'Derbyshire Churchman' of last year.

The present income of St. Werburg's is derived, like nearly all the other ecclesiastical revenues of the neighbourhood, and indeed of the county, from grants of a comparatively recent date. St. Werburg's was a vicarage belonging to Darley Abbey, and the tithes of St. Werburg's, amongst other property, came into the hands of laymen. Part of these were, in the seventeenth century, part of the private property of one James Walker, who became vicar of St. Werburg's, and died A.D. 1700, leaving tithes to the value of 25*l.* per annum to the above church. These tithes at the present time produce 120*l.* per annum. Some time after, Mrs. Dorothy Candy left nine acres of land to the vicar for preaching or causing to be preached two divinity lectures a year. This land at present produces 172*l.* per annum. In 1657 Francis Ash left 10*l.* a year to be paid by the patrons of the living, the mayor and aldermen, 'unto the minister of the parish church of St. Werburg's, for the better maintenance of an able minister there, not doubting but that the inhabitants there will be the better enabled, and will also be more careful, to be supplied with a godly, learned, orthodox, and ordained minister, whereof my desire is that a special care may be by them taken.' A man who lived near the church in the time of Charles I. left his

dwelling house and malt house to the parishioners, in trust for the vicar. This devise at present produces 60*l.* 10*s.* a year, and a former vicar, Mr. Unwin, left 9*l.* 4*s.* 6*d.* per annum for a week-night sermon. The remaining items are 40*l.* fees, 12*l.* rent of the old vicarage, and 5*l.* Easter offerings, the whole amounting to 460*l.* per annum.

St. Alkmund's was likewise a vicarage attached to Darley, and was, like St. Werburg's, utterly stripped at the Reformation. In 1555 Queen Mary ordered the corporation to whom the tithes had been granted to pay the ancient nominal income to the Church, i.e. 6*l.* 13*s.* 4*d.*, out of the tithes they received, together with a further sum of 7*l.* 6*s.* 8*d.* annually; but in the time of George I. the income had dwindled to 8*l.* per annum. However, about this time Henry Cantrell, the vicar, succeeded in obliging the corporation to pay up their arrears, and to build him a vicarage, as they were bound to do by the charter of their estate; and not long after the vicarage was endowed by Samuel Goodwin with an estate now producing 152*l.* 6*s.* per annum. This, with the 14*l.* a year from the corporation, 32*l.* from Queen Anne's Bounty, and a few other trifling payments, make up the whole of this vicarage.

All Saints is not quite so much to the point. It was a collegiate church, the revenues of which were granted to the corporation shortly after the Reformation, charged, however, with 7*l.* 6*s.* 8*d.* a year to each of the two vicars who were to be at All Saints. The corporation now pay to the vicar 28*l.* The

Countess of Shrewsbury, 1607, left 2*l.* a year for a sermon to be preached in an almshouse twice a year, and 20*l.* from the bequest of Richard Crowshaw, 1631, for a week-day lecture. The remaining augmentations are modern—174*l.* from Ecclesiastical Commission, 20*l.* rent of chancel pews, 14*l.* from the proceeds of sale of part of the churchyard, and 45*l.* from fees, &c.

At a somewhat later period Queen Anne's Bounty was formed. It consisted of the restoration to the Church of the first fruits charged on 4,700 livings, and the tenths charged on 5,000, originally payable to the Pope, and appropriated to his own use by Henry VIII. The total annual value, which is calculated on the values in the king's books and has remained unaltered, is about 14,000*l.* a year, and is appropriated to the augmentation of small livings and the erection of glebe houses. That such a donation was not unrequired at the time it was made may be gathered from the fact that at that time the number of livings

Not exceeding 10*l.* per annum was . .	1,071
„ „ 20*l.* „ „ „ . .	1,467
„ „ 30*l.* „ „ „ . .	1,126
„ „ 40*l.* „ „ „ . .	1,049
„ „ 50*l.* „ „ „ . .	884
Total	5,597

Up to 1852, the Bounty Office had expended a capital of 5,027,200*l.*, including 1,100,000*l.* parliamentary grants between 1809–1820, and 1,530,400*l.*

private benefactions. I have been told that these parliamentary grants were in reality a repayment of arrears, &c., but of this I am not sure.

The actual increase to the incomes of the clergy through the operations of the board were, up to 1852, rents and profits of lands 170,000*l.*, interest and dividends 70,000*l.*, besides assisting in erecting many parsonages by means of loans.

I will now give a short *résumé* of the ancient revenues of the Church of England.

The income of the clergy in 1835, as found by the Church Inquiry Commissioners, was 3,251,159*l.*, but from this must be deducted the glebes, augmentations by the Bounty Office and private benefactions, and the original tithes of vicarages, and we shall find that the actual ancient endowment of tithe can scarcely be placed higher than two millions and a half, if so high, the remaining three-quarters of a million being pure gifts; while to these latter must be added the episcopal and capitular estates, which now, under proper management, produce 1,225,000*l.* per annum. Three-eighths, therefore, of the original endowments of the Church are clearly and indisputably voluntary, and it is only with regard to the remaining five-eighths, and probably not much more than one-half, that any pretence of a dispute, any shadow of a doubt can possibly arise; while, on the other hand, the entire number of churches, parsonages, and cathedrals are purely voluntary, while all that can be really claimed as State aid is the money paid by Queen Anne's parliament, possibly some paid by Charles II.,

the 1,100,000*l.* granted to Queen Anne's Bounty in the early part of this century, and 1,663,000*l.* advanced by the Church Building Commissioners between 1818 and 1851.

Having thus disposed of the theory of State aid, I now proceed to enquire whether the system of gradually accumulating endowments has injured the voluntary zeal of Churchmen, and whether she does not derive therefrom benefits which she could in no other way attain. But first I wish to add a few general observations on the past and present status of the Church in her relations with the State.

It is not my intention to go deeply into the theoretical question of the relationship between Church and State, nor to examine the various theories which have been formed on the subject—*ex post facto* theories which are rather the excrescences than the roots of the tree, having been formed to explain the existing relationship, instead of being the origin of the relationship itself. But a few considerations may not be out of place, especially as many consider that a one-sided alliance has existed ever since the time of Constantine the Great—an alliance the iniquity and even the existence of which was not discovered until the time of the rise of the Independent and Anabaptist sects. A very little knowledge of mediæval and pre-mediæval history, coupled with a little reflection, will suffice to dispel this error. The Church, in her attacks on the pagan nations which overran the northern portion of the Roman Empire, was always purely voluntary and aggressive. Indeed, there was

no other means by which she could either gain a footing or consolidate her powers. No heathen monarch or chieftain could embrace Christianity, far less allot it a maintenance, until they had by voluntary efforts, often accompanied by the greatest personal risks, acquiesced in some fashion with the teachings of the Gospel. This once accomplished, the ministers of religion were enriched either from the endowments of the heathen temples, the *peculium* or separate estate of the sovereigns, in those days very large and ill-defined, the gifts of land by the nobles, and the offerings of the faithful. The latter were generally kept up in more or less integrity, but the actual grants were always subject to revocation at the hands of impious, needy, or grasping princes; and the idea of a State-aided Church, such as exists in Prussia or France, is equivalent to supposing that the France and Germany of our day are the same substantially with the Frankish and Burgundian kingdoms, and the various savage tribes which then wandered over the plains east of the Elbe. Any regular department of State was alien to the whole course of mediæval political life, which relied rather upon semi-independent guilds or corporations possessing generally their own sources of revenue. Such, but mightier by far, was the Catholic Church in the middle ages, and it was the more powerful and the more peculiar, inasmuch as it extended over several countries and acknowledged one common head. For whatever may have been her faults, the reintroduction of Christianity in the West after the irrup-

tion of the barbarians is the almost exclusive glory of Rome. After the mission of St. Patrick, the work of St. Germanus of Auxerre and of the then semi-independent Gallican Church, Augustine, and still more Theodore, converted Anglo-Saxon England, from England, together with Wales and Ireland, came the missionaries who restored the faith in Northern France, shaken by the Frankish irruption, and from England, at the command of the pope, came Winfrid of Crediton, St. Boniface, the apostle of Germany, probably the greatest missionarys the world ever saw, and the ablest servant Rome ever had. Thus arriving in the lands where they preached from foreign countries, subject to a higher earthly power, not to speak of spiritual, than the kings to whose courts they were credited, and generally secure of a considerable amount of popular sympathy, it may well be imagined that the Church was the rival rather than the servant of the State. Indeed, the struggle more than once was not to form a State Church, but to prevent the formation of a Church State, i.e., to prevent the ecclesiastical from utterly overriding the civil authority. Scarcely fifty years after the death of Augustine, and before Christianity was fully established in England, the daring spirit of Wilfrid of York and the subtle craft of Egwin of Worcester seem to have conspired against the State in favour of Rome, and the result may have been, with a people always eager for compromise, that strange dual form of government in which the bishop and earl sat together in the county court with co-equal and co-

extensive powers. These attempts to subject the civil to the ecclesiastical power culminated in the twelfth and thirteenth centuries, when the Papacy was at its height. Henry II., one of the ablest monarchs who ever sat on the throne of England, waged through life a struggle by no means entirely successful; and even the loosest of declaimers can scarcely call the Catholic Church of Hildebrand a collection of paid servants of the State each separate from the other, and each bound to do the bidding of its sovereign lord, the State in which it happened to be situated. Other examples are not wanting. Neither the fierce Columba, himself of royal blood, like most of the Irish saints, and whose gigantic size and ferocious aspect overawed even the savage Pictish chieftains, nor the gentle and diplomatic Columbanus defying in his retreat at Luxeuil the sensuous monster Brunechild, nor Gildas in his wild and powerful invective, nor Dunstan, can, strictly speaking, be called the obsequious lacqueys of the crown; nor is the figure of Stephen Langton at the high altar of St. Edmund's Bury exactly that of a court official salaried to teach the people slavery. Occasionally some monarch with the centralising instinct common to all great conquerors would for a time, at least partially, reduce the Church to subjection; but the effect was transitory, and even the literary and peace-loving Alcuin did not scruple, old as he then was, to rescue, with the aid of the populace of Tours, a convicted priest from the hands of the bishop of Orleans, and to put to the rout even the imperial troops of

Charlemagne himself. In process of time, as the States of Western Europe became better organised, they gradually assumed their natural supremacy over all within their jurisdiction, and the Reformation still further accomplished this in those countries which separated from the communion of Rome, and this was more especially the case in England, where the fierce despotism of the Tudors subjected the Church, as it did both the nobility and the people, to its despotic sway. But this absolute dominion of the crown has to a great extent passed away, and the Church of England now stands before us as a great national institution, a collection of corporations sole and corporations aggregate, over which the State exercises authority, as it does over other similar bodies, and which belongs to the nation like all ancient trusts and endowments, but which is in no sense its salaried official. England more than any other country has preserved her mediæval institutions, modified indeed to suit the ideas and requirements of the age, but still substantially the same as when first created; and it is, therefore, to the mediæval Catholic Church that we must look to understand the true position and status of the Church of England, rather than to the State-paid churches of the Continent. Indeed, how any one can call the Church of England a State-paid or State-aided Church, and draw inferences from the supposed growing desire abroad to effect a separation between Church and State, can only be explained by the loose declamation and superficial thought which is all the attention that this most important subject

has hitherto received. The Roman Catholic Church both in France and Prussia is paid by the State, as are the members of other denominations, and the whole are under the control of a minister of State. The struggle, then, is against the ultramontane tendencies of the Romish clergy, and I imagine that it rather indicates a desire on the part of the State to obtain a further control over the Church, while the withdrawal of the salary of the Bishop of Ermeland was the natural consequence of his refusal to obey the orders of those whose salaried official he was, even if it were not a means of compelling his obedience; while no one can pretend to say that the confiscation of the revenues of Canterbury would bear any analogy to the stoppage of his salary, any more than they can pretend that the status of the Primate bears any resemblance to that of the emissary of Rome. Indeed, the nickname Black International seems to show the light in which the Church of Rome is regarded abroad, i.e. a voluntary organised association spread through different countries, and acting under the commands of one centralised authority. No one has ever pretended that the Red International was a servant of the State, though it has certainly on more than one occasion felt the weight of State fetters. On the whole I am inclined to compare generally the position of the Church of England to that of the endowed schools, that of the salaried churches of the Continent to the School-Board, and the dissenting sects to private schools; but these loose analogies are given rather by way of illustration than as affording any actual mode of comparison.

CHAPTER II.

CHURCH PROGRESS SINCE 1835.

HAD it not been that it was desirable to show unmistakeably that it was not the intention of the country to accede to the theories of the junior member for Bradford, and if it were not for the fact that at the present day men's convictions are so ill based, and they act so much on impulse, that it is never desirable to unloose their moorings, inasmuch as we never know where they will be helplessly drifted, or on what rock of folly they may founder, I should certainly have regretted that the motion for inquiring into the property of the Church of England was not acceded to, with its two riders. It would have resulted far differently to what its originator supposed, both as regards the origin and progress of its endowments, and an able and carefully constituted Commission would not only have cleared up all these points, but would have given them the *imprimatur* of authority; whereas the present essay can only give as fairly, as clearly, and as exhaustively as possible the feeble results of private individual effort.

At the close of the last century, 1798, Mr. Morgan

Cove published a calculation by which he gave the income of the

	£
Bishops as	72,000
Chapters	140,000
Clergy, including glebes, fees, and augmentations	1,350,000
Total . . .	£1,592,000

with 192,000*l.* lay impropriations. Of these he considered the episcopal and capitular estates, together with the glebes and augmentation lands purchased by Queen Anne's Bounty, to amount to 340,000*l.*, while he estimated the total rental of the land, at its lowest computation, at 20,000,000*l.* Archdeacon Plymley, quoted by Cove, in a charge to the clergy of Salop, 1793, gave the total number of rectories as 5,098, vicarages, 3,687, and churches which 'were neither one nor the other,' 2,970, of which two-fifths, or 1,188, were chapels of ease, giving 10,567 as the total number of livings.

A return given to James I., quoted by Weever in his 'Monumenta Funerea,' gives the number of livings at that time as 9,285, of which 3,845 were vicarages.

The Church Enquiry Commissioners found the number of benefices 10,718, while the total number of buildings, including chapels of ease, &c., was 11,825. The five hundred churches that Mr. Mann considers to have been built between 1800 and 1835 seem therefore not very wide of the mark, especially as the number of churches returned as being built in this period was 428 (though some may, of course, have been rebuildings); so that for upwards of two

hundred years there had been a slow but still constantly perceptible current of Church progress. The period, however, was at hand when the stream was to burst forth in full volume, rivalling even the efforts of early mediæval times.

The origin of the Church movement may be dated from the year 1818, when the famous deputation, headed by Mr. Cotton, waited upon Lord Liverpool, on the subject of Church extension. As a first result the Incorporated Church Building Society was founded, and one million was voted by Government; but at this early period the Church was not fully awake, the hindrances to the subdivision of livings were almost insurmountable (it cost 1,000*l.* to build a church in Derby, and the late Mr. Allen incurred great expense before he could erect a church in the same town), and the old and very costly style of church building was still persevered in, so that St. Pancras, Marylebone, and St. Luke's, Chelsea, cost from 60,000*l.* to 80,000*l.* apiece.

I will therefore take my departure from the year 1831, when both the statistics collected by Mr. Mann in his Report, and those of a slightly later period published by the Church Enquiry Commissioners, seem to afford a secure standing-point for reviewing the progress made by the Church within the present generation.

At this period there were, as I have before said, 10,718 livings, with 11,825 churches and chapels, many of the latter being chapels of ease (but I suppose prison and similar chapels were included).

The income of the bishops was 181,631*l.*, chapters, 360,095*l.*, parochial clergy, 3,251,159*l.*, with 5,947 glebe houses fit for residence. The number of curates was 5,230, but a very large number of these were employed in taking care of benefices held by pluralists. Hence the amount of labour bestowed on church work was much less than it would have been if, as now, each curate had assisted a resident rector. The abolition of pluralities, most beneficial as it undoubtedly was, had yet an impoverishing effect on the Church. The apathy of the early part of the century had been content with two or even one weekly service, without requiring the constant supervision and the personal intercourse at present insisted upon. Hence it was easy for one man to hold two or even more adjacent livings (there was an instance in the diocese of Norwich, in which three brothers held fifteen livings between them, in which, as in many other cases, an approximation was made to the dissenting plan of having one minister to several stations), one of which may have had a habitable glebe house, and discharge all the duties then required, while the same duties in a distant parish were performed by a curate, who often included several such parishes in one curacy, and the greater part of the poorer livings were thus administered. But when pluralities were abolished (1838), a living which was adequate as a supplement was obviously inadequate as the whole of a clergyman's income, and this, coupled with the general increase of the wealth of the country, has led to the proper agitation

concerning small livings, and the efforts which have been, and are making, to augment them. In addition to all these drawbacks, the increase of the town population was out of all proportion to the spiritual provision made for them: education was almost *nil*, the manufacturing operatives semi-barbarous, and, rightly or wrongly, the clergy were the objects of hatred and contempt. There was ground enough *then* for the Church to despair, but she did not, and around us we see the results. Fortunately the leaders of the nation in those times, though not quite so well up in 'church work,' were able and practical men. The Church Enquiry Commissioners reported 1835, and as a result the Ecclesiastical Commission was established in 1836, the Tithe Commutation Act reconciled the Church with the owners and cultivators of the soil, and two years after the Pluralities Act was passed, as mentioned above. Some years later the abolition, on sanitary grounds, of intramural interments deprived the town clergy of 60,000*l.* a year in fees, of which 18,000*l.* in London alone.

The movement, once fairly set in motion, was not long in bearing fruit. The late Archbishop of Canterbury (Sumner) founded the first diocesan church building society, and consecrated 200 churches before he left the diocese. Bishop Lee of Manchester consecrated 122; Bishop Blomfield in London raised a fund of a quarter of a million, and was thereby enabled to consecrate 198, including the famous movement in Bethnal Green, originated by Mr. Cotton, which resulted in ten churches being built

for that then most destitute of districts. Since the diocese of Ripon has been founded, nearly 250 churches have been raised by Bishops Longley and Bickersteth, and the amount raised for church purposes in the six years ending 1869 was 638,780*l*. The movement here has been aided by several diocesan or local 'funds,' a plan which has been pretty extensively carried out elsewhere, there being, or having been, as far as I know, eleven, including the great movement known as the Bishop of London's Fund, to which I shall next refer, namely, South London with 3,000 a year, that of Leeds for 10 churches, Bradford for 7, Liverpool, Coventry, Birmingham, Durham, Sheffield, for 7 churches, Chester and Rochester, each of which latter proposes to raise 50,000*l*. These funds are meant as diocesan societies for a special part, they assist local contributions and obtain by their united efforts grants from the Ecclesiastical Commissioners.

The London Diocesan Church Building Society, between 1854 and 1862, raised 50,000*l*., which was met by local contributions to the amount of 300,000*l*. The Bishop of London's Fund, after being in existence three years, and raising 190,000*l*., had been met by private contributions to the extent of 800,000*l*.; and another sum from private sources, aided by the Ecclesiastical Commission, *i.e.* 581,934*l*. for church building and restoration, and 232,051*l*. for schools and mission-house, has been raised since the last charge but one. The total amount of the fund raised or promised is now about 500,000*l*., and in less than

ten years 102 new districts have been constituted, besides 11 now transferred to Rochester; 39 chapels of ease have been added, while the clergy, beneficed and licensed, have increased from 888, in 1861, to 1,081, in 1871. The original estimate was one church and two clergymen to 4,000 souls, but it has been found that, taking Roman Catholics and Nonconformists into calculation, one church and two clergymen for 6,000 was sufficient. On this ratio rather more than one half of the original estimated deficiency of the spiritual destitution of one million of souls has been supplied, besides keeping pace with the increase of the population, which, however, has been but slight, owing to Greenwich having been transferred to Rochester. In 79 of the most populous parishes the average proportion of clergy is 1 to 4,244, while there are three cases of 1 to 7,000, two of 1 to 8,000, one of 1 to 10,000, one of 1 to 11,000.

The late Bishop of Winchester was in the habit of preparing a decennial conspectus of his diocese, the last of which was published in 1864, from which it appears that from the commencement of his episcopate to that date, 176 new and additional churches had been built, and 100 rebuilt, 43 of the former having been erected at the sole charge of individuals. There had also been added 43 school chapels and 280 additional churchyards and cemeteries, besides schools and parsonages. The money value, as far as could be ascertained, was: churches, 1,704,914*l.*, schools, 522,038*l.*, parsonages, 525,229*l.*, a total of 2,752,182*l.*, while if the expenditure has continued

since then to the present day at a like ratio, it would now exceed three and a half millions. But the money value of very many of the benefactions could not be ascertained, and no mention is made of the cost of sites, churchyards, and endowments, though the number of churchyards is given. In 1864, 78 churches were either projected or in progress, and 27 parsonages were building. Church extension was still required in 85 places, parsonages in 93, schools, or additional school-rooms, in 92. Up to 1870, according to the diocesan calendar, 218 additional churches and 50 school-chapels had been built, and 112 rebuilt, while 300 additional cemeteries and churchyards had been consecrated; 29 churches were either contemplated or in progress.

The last charge delivered by Bishop Wilberforce to the clergy of his late diocese, showed that in twenty-five years the sum of 2,100,000*l.* had been raised for church purposes in the diocese.

In Lincoln, between 1851 and 1867, 284 churches were either built, rebuilt, or enlarged, at a cost of 983,000*l.*, and in 1870 30 churches were in contemplation; and in Canterbury in the same year 44 churches were built or restored.

It is now time that we should sum up the progress and expenditure on church extension during the last forty years. In 1835 there were about 11,500 churches. Between 1831 and 1851, 2,029 churches had been built. In 1858, as appears by the Lords' Committee on Spiritual Destitution, 2,650 had been built since 1831, an increase of 2,650, or 625 in seven

years. Hence, at the present day, there must have been, at the same rate of progress, 1,250 for the last fourteen years, 3,900 churches built since 1831. The number of churches, therefore, now existing, would be 15,000; and the return made by the National Society, for 1866, would seem to corroborate this, for in 1866 it gave the total number of ecclesiastical districts as 14,700, which would give an average of new ecclesiastical districts, supposing the above calculation were right, as 50 a year; and between 1831 and 1851 1,300 districts had been added, in round numbers, an average of more than 60 per annum. As to the amount of accommodation provided, it has often been assumed, on the strength of the religious census, 1851, and on the recent supplement to that enumeration in the 'Nonconformist,' that Dissenters have far surpassed us; but the last report of the Incorporated Church Building Society places matters in a different light. It says that from its foundation it has aided in the building of 1,532 new and additional churches, and the restoration, rebuilding, and enlargement of 4,085, giving 1,459,878 additional sittings, at a total cost of 770,947*l.* to the Society, and 6,909,332*l.* to the public: total, 7,680,299*l.* 3,900 churches must have had as companions 10,212 enlarged, rebuilt, and restored, at the total cost of upwards of nineteen millions giving accommodation for 3,649,695 persons. The above calculation does not, however, include the school-chapels and other buildings, which are becoming very numerous, there being 86, with

12,350 sittings, returned for the archdeaconry of Stafford alone, and the Incorporated Society last year gave grants throughout England to 26; nor does it include the increase in proprietary chapels.

The report of the Incorporated Church Building Society, recently issued, shows that 60 new churches and 80 enlargements were assisted by grants from the Society last year, at a total cost of about 350,000*l.*, which is half as much again as that raised by the Wesleyans. But, according to the above ratio, more than double the number of churches must have been built altogether, and therefore double the amount of money must have been raised.

The increase in the income of the clergy, as far as can be calculated from the 'Clergy List,' which is generally admitted to be rather under the mark, is quite one million per annum, or thirty millions in fee simple, and, be it observed, that Queen Anne's Bounty has contributed but two millions of augmentations during the present century, while it is only within the last very few years that the grants of the Ecclesiastical Commission have acquired importance, and in any case it redounds to the excellence of the system that such savings are possible. With regard to parsonages, the 'Clergy List' again shows 11,000 fit for residence, or an increase of upwards of 5,000, there being 5,947 fit for residence in 1835, and taking them at an average of 1,000*l.*, we have five millions invested in this species of augmentation alone. The Bounty doubtless offers loans, but this again

proves the excellence of the system which enables loans to be made out of savings.

It is difficult to ascertain the increase of the living ministry, as we do not know the number of curates employed in doing duty for non-resident incumbents in 1835, nor how many are now employed as a substitute for aged and infirm incumbents, but I do not think that the total number of active ministers in 1835 could be placed much above 12,000, nor at the present time under 19,000, an increase of 7,000.

The success of the Church in education has been no less remarkable. The policy of Edward VI. and Elizabeth was to educate the rising generation into Protestantism by means of endowed grammar schools. This was disregarded by the Puritans, who relied on the pulpit. In 1701 the Society for Promoting Christian Knowledge made vigorous efforts to establish Church schools. In 1808 the British and Foreign, and in 1811 the National Society, was founded, and in 1833 the first educational grant of 20,000*l.* was voted by the State to be divided between the two bodies, the vote being repeated for six years, until 1839, when commenced the great battle of preliminary education (in one of the skirmishes of which Macaulay's famous speech was delivered), and which was not settled until 1851.

The earliest general inquiry by the National Society was in 1831, when the population of England and Wales was 13,994,460, and the week-day scholars 380,248, or 1 in 36.

In 1837, population 15,103,778; scholars, 470,188; 1 in 32.

In 1847, population 17,150,018; scholars, 955,865 (night-schools are here included for the first time), they had 22,558 scholars—total, 978,423; 1 in 17.

In 1857, population 19,256,516; scholars, 1,137,086; day, 54,147; night—total, 1,241,243; 1 in 15.

In 1866-7, population 21,554,711; day, 9,505,856; night, 148,581—total, 1,654,437; 1 in 13.

In the period between 1837–1847, *i.e.*, in 1839, the Committee of Council on Education was appointed, and the State concentrated its efforts towards multiplying schools. Thereupon a general movement was inaugurated by the National Society for establishing training colleges, and in 1843–5 that important measure was created and developed by the Society which is known as the Special Fund, the object of which was to multiply Church of England schools in mining and manufacturing districts. In two years the sum of 150,000*l.* was raised for this purpose, and hence the marked progress of Church education in the above period.

In 1866 the number of week-day schools was 11,261 in England, and 711 in Wales (or rather, there were that number of parishes in which schools existed), making a total of 11,972; and of night schools, England 4,128, Wales 99, or 4,227. Sunday schools, England 4,128, Wales 669—total, 4,797. Sunday scholars, England 1,209,413, Wales 37,663—total, 1,258,771, being in proportion to the

population of 1 to 17·1, as against 1 to 17·6 in 1857, 1 to 16·1 in 1847, 1 to 18·8 in 1837, 1 to 20·8 in 1831.

The income of the above week-day schools was as follows in those schools which made the return:—

Endowments	Subscriptions	School Pence	State Grants	Church Collections
£	£	£	£	£
66,547	254,838	254,803	216,525	42,175

Total . . £834,888

Had returns been made from all the schools within the scope of this inquiry, the result would have given, if taken on the basis of the complete returns, a total of 1,615,557*l.* The annexed table contains a more detailed statement of the above.

What is the exact present position of the Church of England day schools, I have not been able to ascertain with accuracy. The average number of applications to the Committee of Council for building grants between 1866 and 1870, was 300 a year. Considerable deductions must be made for British, Roman Catholic, and Dissenting schools, but still more considerable additions for Church schools which did not apply for grants, so that there must have been quite 1,200 Church schools built and enlarged during this period.

The passing of the Education Act gave a vast stimulus to denominational schools. The National Society voted 70,000*l.* for Church schools for 195,000 children, with 413 teachers; and in October, 1871,

Places	Number of Ecclesiastical parishes and districts in each country	Population in December 1866 as estimated by the Registrar-General	Number of week-day schools, i.e. Institutions			Number of scholars on registers		Church of England dames' schools and scholars in them not included in the previous columns		Number of scholars on registers		Average number of week-day scholars in attendance			
			Receiving annual State grants	Not receiving annual State grants	Total	In schools annually aided by the State		Number of dames' schools	Average number in attendance	In schools not annually aided by the State		In schools annually aided by the State		In schools not annually aided by the State	
						Day Schools	Night Schools			In day schools	In night schools	In day schools	In night schools	In day schools	In night schools
England .	13,664	20,367,608	4,690	6,571	11,261	850,780	47,726	639	14,029	582,459	97,044	616,212	30,710	413,164	65,455
Wales .	1,045	1,187,103	327	384	711	45,908	2,793	23	645	26,709	1,018	33,533	1,785	18,359	659
Total .	14,709	21,554,711	5,017	6,955	11,972	896,688	50,519	662	14,674	609,168	98,062	649,745	32,495	431,523	66,114

were endeavouring to raise 10,000*l.* more. 'Since August, 1870, 3,951 building grants had been applied for, of which 999 had been granted, to the amount of 168,131*l.* 1,901 applications were in progress—614 have not reached the stage of approval or disapproval, 243 had been refused, and 194 withdrawn. The total amount of grant will be 168*l.* each, which will bring the total building grants to 400,000*l.* to 2,400 schools for 400,000 children. The building grant is one-fifth of the cost of building, so that the amount raised by voluntary subscriptions will be 1,600,000*l.*'—Right Hon. W. E. Forster, February 15, 1872.

The same high authority stated in another speech: 'The Government would get out of the building grant obligations at a cost of 400,000*l.*, with 2,000 schools, providing for about 400,000 children. The applications received in 1870 amounted to 3,300, of which 2,281 had been approved, 293 refused, 223 withdrawn, and 533 not decided upon, owing to their having been given up without the department being officially informed of the fact. The annual grants to English and Welsh schools were for close upon 1,600,000 children in day schools, and 83,500 in night schools.' The vast majority of the above were Church schools. The amount expended on these buildings is still more difficult of ascertainment, inasmuch as though we know the number of *places* in which there were schools in 1866, and approximately the number of schools built since 1866, we do not know the *number* of schools in *places* in the latter

year. Mr. John Flint, the Registrar of the Duke of Newcastle Commission, in a letter he lately addressed to the 'Times,' gives the number of day schools existing at that time as follows :—

	Schools	Scholars
Church of England	19,549	1,187,086
Wesleyan Old Connexion	445	59,873
Congregational (under statement)	388	33,163
Baptist	144	9,388
Calvinistic Methodist	44	2,929
Primitive Methodist	26	1,342
Methodist New Connexion	14	1,851
United Methodist Free Church	11	1,176
Total	20,601	1,296,808

Other religious bodies, including British :

British	1,131	151,005
Roman Catholic	743	85,866
Unitarian	54	4,088
Presbyterian	45	5,315
Friends	33	3,026
Jews	20	3,204
Total	2,026	252,504

Other schools :

Ragged	192	20,909
Orphan and Philanthropic	40	3,762
Birkbeck	10	1,427
Factory	115	17,000
Workhouse	869	35,303
Reformatory	47	2,683
Naval	13	1,491
Military	70	8,271
Collegiate and superior endowed	560	35,000
Total	1,916	125,846

If we assume, taking the return of the National Society as our basis, that altogether 8,000 schools have received building grants, and take the average given by Mr. Forster at 170*l.* for each grant, which is supplemented by private subscriptions to four times the amount, we shall have 680*l.* as the average voluntary subscription to the building of each school, or 5,440,000*l.*, adding an equal number of school buildings not aided by the State, they would have cost 6,800,000*l.* A total of upwards of 12,000,000*l.* invested in school buildings. I am aware, however, that the total amount has been placed very considerably lower, and therefore I do not maintain the strict accuracy of the above calculation. But after all, this must be the merest guess work, as the comparison between the returns of the National Society and the Newcastle Commission shows; it will have served its purpose, however, if it draws attention to the vast efforts the Church has made in the cause of education. No mention, moreover, has here been made of Training and Diocesan Colleges, nor of such institutions as the Woodward Schools and Keble College.

The number of Sunday Schools and scholars belonging to the Church at present I have nowhere been able to find, but the address of congratulation to H.R.H. the Prince of Wales on his recovery was signed by upwards of 1,200,000 teachers and scholars. It is not, of course, my intention to enter into the much-vexed question of educational deficiency, but in 1866 the National Society's Report showed that out of 1,355 parishes destitute of Church schools, only

338 were destitute of convenient schools in adjoining parishes, or some schools under clerical superintendence, of which there were 662. I will now sum up the money raised by the Church in the last five-and-thirty or forty years, and in doing this I have not included the vast sums raised for cathedral restoration, amounting, I should think, to not far short of a million.

	£
Church Building and Restoration .	19,000,000
Schools	12,000,000
Endowments	30,000,000
Parsonages	5,000,000
Total	66,000,000

besides sites, cemeteries, &c., the cost of which could not be ascertained, or together about two millions a year.

A return has recently been drawn up with the greatest care and accuracy by the Rural Deanery of Trentham, showing the amount of money given and invested for church purposes within it for the last forty years. The population is now 20,995, and the amount invested is 77,507*l.* At the same ratio, the amount for the whole country would be eighty millions.

Next, what is the amount annually raised? The diocesan calendar for Lichfield, 1872, gives the amount of one year's collections for 460 parishes at 40,318*l.* for parochial purposes, which, at the same average throughout the country, would amount to 1,300,000*l.* Assuming then, which is not the case,

that all the old parochial endowments are founded upon the original prescriptive right, and we have:

	£	
Ancient Prescriptive Right . .	3,025,000	
Ancient voluntary offerings (glebe) .	225,000	
Episcopal capitular estates (voluntary)	1.255,000	
Modern endowments . . .	1,000,000	
Amount annually invested .	2,000,000	Annually raised, 5,300,000*l*,
Parochial collections . .	1,300,000	
Central and Diocesan Societies	1,000,000	
Curates	500,000	
Education	500,000	

She has provided accommodation for 3,649,695 persons, has increased her living ministry by 7,000—a number nearly, if not quite, equal to the whole number of the ministers of the sects—and nearly succeeded in solving the problem of national education. Seeing all this, we cannot say that endowments have crippled her energies, or that she is wholly dependent upon 'State aid,' or that the aforesaid imaginary bugbear has paralysed her action, and we shall learn to estimate at its proper value the declamation of an arch declaimer among the dissenters, who lately said, 'Would that the Church of England would dispense with the puny aid of the State, and she would see how the giant voluntaryism would draw her car along.'

In my next chapter I shall proceed to consider the amount of work yet remaining for the Church to do, and the means at hand for doing it.

A rough estimate of the existing property of the Church may be given as follows:—

	£
15,000 churches at 4,000*l.* a-piece	60,000,000
11,000 parsonages at 1,000*l.* a-piece	11,000,000
Schools, including government grants	12,000,000
Tithes and endowments 4,000,000*l.* a-year at 26 years purchase	104,000,000
Episcopal capitular estates and glebes 1,500,000*l.* at 30 years	45,000,000
Total	232,000,000

With cathedrals, from 15,000,000*l.* to 20,000,000*l.* more.

CHAPTER III.

ARREARS OF CHURCH EXTENSION.

I HAVE hitherto shown what the Church has done to recover arrears, and to keep pace with the population. I will now endeavour to show what practical reforms remain to be carried out, as well as how far I am justified in saying that there is but little left in the way of arrears.

Mr. Mann, in his Report, estimated the number of additional churches then required at 1,200, one quarter of the deficiency being in Lancashire. In 1859 the Committee of the House of Lords sat to consider the spiritual destitution of the country, and a paper was laid before them, based on the careful examination of competent persons, which gave the additional churches required for Lancashire at 130. The Report of the Committee agreed mainly with this estimate, for it reduced the required number of churches to 600, served by 1,000 clergy. A careful examination of the Clergy List, the only possible guide, based on the calculation of one minister to 3,000 souls, gave me the whole deficiency of clergy as 825, and though this must of course be the roughest guess work, yet it not only agrees with the recom-

mendations of the Lords' Committee, supposing, as is most probable, the arrears have been slightly caught up, but it also agrees substantially with the estimates of the Committee of the Bishop of London's Fund, and of two authoritative estimates for Lichfield and Winchester, none of which I had seen when I made my calculation.

Of the above 800 clergy, 500 would be incumbents, and we should therefore require 500 additional churches. Leaving out the 300 curates, who would be paid for by voluntary subscription, we should have to provide for 500 incomes of 300*l.*, or 150,000*l.* per annum, equal to a capital sum of four and a half millions, while 500 churches, including sites, would not cost less than three and a half millions; total eight millions. We must also have to provide for an annual increase of 200,000 population, which would at the above ratio require—

		£
30 clergy at 300*l.*	Capital	270,000
30 curates at 100*l.*		
30 churches at 6,000*l.*	„	180,000
Total	„	450,000

or, say, including glebe houses, half a million per annum. As the resources of the Ecclesiastical Commissioners will, I believe, terminate when they have rearranged all the episcopal and capitular estates—a period which cannot be so very far distant—it is necessary to look around not only for means to clear off arrears, but to provide for the future in case volun-

tary zeal should, as is not unlikely, fail within the next generation.

In the first place, Queen Anne's Bounty had, at the time of the religious census of 1851, accumulated a capital of 2,400,000*l.*, and some eight or nine years after it amounted to three millions, or more, and as since then it has been accumulating at the rate of ninety thousand a-year, it must be at this time as near four as three millions. Some little time ago a Committee of the House of Commons sat to investigate the affairs of the Bounty Board, and the propriety of amalgamating it with the Ecclesiastical Commissioners. With all respect to the Board and the Committee, it seems that the Committee were not very zealous, and the officials were very comfortable, so that the result was a report *quieta non movere*, which recommendation, considering the general result of such things, was slightly a work of supererogation. One of the main arguments in favour of the retention of the Board was, that since the abolition of the Church Building Commissioners, the clergy in many cases preferred transacting business with the Bounty Office to the Ecclesiastical Commissioners, but there is no reason why the Church Commissioners should not be restored in accordance with the repeated recommendations of many of the highest authorities on the subject, and there can be no possible argument in favour of a divisum imperium. It would, therefore, as a rough sketch, be advisable to re-establish the Church Building Commissioners, transferring to them the business and property of the Bounty Office,

as well as the sums annually granted by the Ecclesiastical Commissioners, to be distributed by the former. The Church Building Commissioners should also have power to proceed to the immediate expenditure of the accumulated funds of the Bounty Office much in the same way as was done in the case of the Peel districts. This would establish at once (when I say at once, in a very few years, *i.e.* as soon as so extensive a scheme could be worked out) the whole of the 500 districts with 200*l.* a-year; the remaining endowment, say of 100*l.*, the churches, parsonages, payment of curates, &c., might well be left to voluntary effort, which would be greatly stimulated by such a movement. There still remains the future to be provided for, as well as the augmentation of small livings. For this there are available—

	£	
The Crown livings . . .	49,914	per annum
Duchy of Lancaster . . .	15,157	„ „
Prince of Wales	6,985	„ „
Total	72,056	„ „

The Lord Chancellor's livings amount to 207,886*l.* per annum, including those now being sold, but the value of which is, I believe, much less than that of those retained.

There are also alternate presentations—

	£	
Of the Crown	47,845	per annum
Lord Chancellor	7,513	„ „
Total	55,358	

These livings are at present purely political patronage, generally more trouble than it is worth, since I remember the late Lord Derby, a year after his last accession to office, had received 170 applications, and had only three small livings to give away. Their sale was recommended by the Lords Committee on Spiritual Destitution, and a step has already been effected in that direction by the sale of the smaller livings in the gift of the Lord Chancellor. The city livings have an aggregate value of 32,674*l.* a-year, and the value of their sites has frequently been estimated at 600,000*l.*, and it is highly desirable that their sale should be expedited as rapidly as possible. Lastly, there is the Hospital of St. Katherine. This curious establishment was founded by the Queen, I think, of Henry I., for a master, three poor brothers, and three poor sisters, and has always remained in the patronage of the Queen Consort. At the Reformation Anne Boleyn had sufficient influence to cause its retention, and it now stands as the only monastic foundation that escaped the dissolution. On the formation of St. Katherine Docks, the hospital acquired a very large sum for their estate, which was purchased by the Company, and they have now an income of 7,000*l.* a-year, together with residences which they may let. Until lately the public benefits of the hospital were confined to a school, and the maintenance of a curate for their chapel in Regent's Park, but a new scheme has been framed, and I believe approved of by the Charity Commissioners, but which, though an improvement, is totally inadequate

for the purpose. This is, no doubt, properly a charity, but still it is a religious one, and prior to the removal of the old buildings the brethren used to assist in parish work in the East End. I would suggest, therefore, that as the lives fell in, the estates should, still retaining their corporate character, be paid towards rectors and curates in the East End, twenty of each of whom might be supplied by this means. I would further suggest that the Great Tithes of the Crown, arising from about thirty-seven livings, and producing, I believe, somewhere about 15,000*l.* a-year, should be given back to the Church, and that the new livings, when formed, should be sold, which would produce a perpetually recurring fund for Church extension. I will also suggest whether it would not be advisable to buy up the great livings, whose overgrown wealth at present presents a certain mark for stones. Twenty-nine of these livings which I have reckoned up, and having incomes between 1,700*l.* and 4,000*l.*, give an annual aggregate value of 70,000*l.* per annum, and if these could be bought up as they fell vacant, and provided for at a reasonable salary, and the residue paid over to augment or endow new livings, something in the mode at present adopted by the Ecclesiastical Commission, there would remain a large permanent source of revenue for Church extension. It might also be worth while to consider whether it might not be desirable to re-adjust the first-fruits and tenths in accordance with the modern incomes of the livings. If the whole of the above were vested, together with, while they last, the

annual grants now made by the Ecclesiastical Commission to the proposed Church Building Commission, there would, I think, be sufficient not merely to catch up existing arrears, but to provide for the future, even without slightly relaxing the Statutes of Mortmain, as has been suggested by Mr. Chalk.

The population increases by about 200,000 a-year, which would require seventy clergy, or forty incumbents and thirty curates. Each living, for endowment, church, and parsonage, would cost from 15,000*l.* to 16,000*l.*, but the greater portion of this would come from local and private sources, all that is wanted is a mainstay, round which the voluntary and local efforts should rally.

The amount still required for augmentation is almost impossible to arrive at with any degree of accuracy, and I shall not attempt it, for the necessity and amount of augmentation can only be arrived at by a tolerably accurate knowledge of each locality, one reason being that many of the small county livings are usually occupied by persons of not inconsiderable private means, the younger brothers or near relatives of the patron (in Devonshire, which is probably the most primitive part of England, it is common to see the parson and squire one and the same person, which would almost seem to suggest that the old system of inheriting livings had not altogether died out). The number of glebe houses wanting, however, is about 5,000, and as these may be taken on an average to cost 1,000*l.* a-piece, and as each represents an augmentation of at least 50*l.*, we

have here 5,000,000*l.* required for this purpose. The 520 small livings in the gift of the Lord Chancellor are in process of augmentation by sale, and there are 200 small livings in cathedral towns which might be attached to the cathedral offices, in pursuance of a plan hereafter to be mentioned.

Whether the union of small livings, and the alteration of the existing parochial boundaries, as advocated by an earnest and zealous churchman, would be advisable or practicable on a large scale, is a point on which neither I nor any one else can give an opinion without undertaking a far more searching investigation than has yet been attempted, but I may remark that the power to do the first, and, I think, the second, is already vested in the bishop.

To descend somewhat more into particulars, the plan of Mr. Beresford Hope, which he advocated some years ago under the name of the Collegiate system, deserves to be kept in remembrance, inasmuch as it provides an organisation that is at once cheaper and more effectual than the one ordinarily in use, *i.e.* the subdivision into isolated districts. This plan, which, on a small scale, is identical with that by means of which the early Christians converted the masses of the heathen, *i.e.* the cathedral being the mother church of the parish or diocese, sending the missionaries throughout its extent, seems peculiarly adapted to the evangelisation of our heathen, or worse than heathen, population. It consists of having a mother church for a large parish, with a rector and staff of clergymen under him, by no means

necessarily all living together, and certainly without any of that taint of celibacy, the supposed existence of which has sometimes caused it to have an ill reception. Such a parish would have a rector at 400*l.* a-year, a senior fellow at 200*l.*, two juniors at 150*l.*, and two curates not in full orders at 100*l.*, or 1,100*l.* a-year for six clergymen; whereas, if there were six independent ministers, their aggregate income would amount to between 1,200*l.* and 1,800*l.*, without including the savings in sites and buildings.

It may be said that if there were three districts of 300*l.* a-year each there would be a saving of 300*l.* per annum on the whole, because each might obtain the amount requisite for a curate from external sources. But the subscriptions obtainable from the religious public, though large, are finite, and that therefore each curate so obtained—and few could be supported by the locality itself, generally sunk in poverty and ignorance—means a curate subtracted from somewhere else. School chapels and mission rooms would of course be established in different parts of the parish, but these would cost but little as compared with the complete and separate establishment of separate districts. The advantages of this plan are: the increased efficiency obtainable from a body of men working together as compared with the isolated efforts of individuals; the increased comfort and encouragement derived by the clergy themselves from intercourse with their equals engaged in the same work in districts where but little external sympathy and encouragement exists; the possibility

by this plan of endowing curacies, where necessary, and so making them permanent, the regular gradation of rank holding out a prospect of a gradual rise, as in other public services, a desideratum often sought but never yet found in the Church, and its small comparative expense. A rude approximation to this plan may be seen in parishes where a rector maintains a large staff of curates under him.

We may here remark that there are three ways of dealing with an overgrown parish: the present plan, the system of one mother church with a number of districts partially independent, and complete subdivision. The first seems most applicable to wholly poor districts, the second in those of a mixed character, the third where all parts of the parish are sufficiently wealthy to be independent.

But the attention of churchmen must not be wholly concentrated on large towns. Many parts of the country, such as the Fens, are in a lamentable state of spiritual destitution, the parishes being of vast extent, and the landowners and even the farmers being non-resident. In many other counties, also, there are outlying hamlets, often of considerable size, far from any church, and too often exhibiting a great amount of ignorance and vice. To meet this want, a plan—which was really a leaf out of the dissenter's book—was set on foot some years ago in North Devon, which, though partially tried, was never brought to maturity, a circumstance the more to be regretted, inasmuch as so far as it went it was most thoroughly successful. Three or four clergymen of

contiguous parishes subscribed for a curate between them to work the outlying districts. Small subscriptions were then collected to build chapels, generally of wood, and costing from 100*l.* to 120*l.* a-piece. The ministrations were carried on, not only on Sundays, but on week-days; the buildings being used at other times as schools. The result was most gratifying; the farmers entered into it with avidity, and the services were always crowded, many even being unable to find standing room. School chapels are not very unlike the above scheme; but its distinguishing merit was the organisation whereby so many outlying districts were easily and cheaply supplied at once.

I now come to a very practical question, and one which, possibly for that very reason, will meet with the opposition and shock the feelings of many. I mean the principle of the subdivision of parishes and the supporting of their ministers by means of pew-rents. The offertory, beautiful as it is in theory, I consider very unsubstantial in practice, and one which cannot be relied on to any great extent. The most experienced and practical upholders of the Church have repeatedly declared their conviction that small tradesmen and artizans prefer paying a small sum for their seats, as it gives them a kind of status and relieves them from every appearance of poverty or the accepting of charity, an imputation of which they are peculiarly susceptible. As for the very poor, experience has shown that they must be reached in a way peculiar to themselves, and that it

is very long before they can be induced to enter a regular place of worship.

By the Common Law no one could erect a church or chapel, except a chapel-of-ease, without the consent of the incumbent, patron, and ordinary, whilst a parish could only be divided by an Act of Parliament. Acts were passed in the reigns of Charles II., Queen Anne, George I., and George III., 43 George III. c. 108, for the erection of particular churches, and the augmentation of small livings, while some of the more populous parishes obtained special Acts which have caused great confusion and have proved a hindrance to Church legislation.

The first important Church Building Act was 58 George III. c. 45, which gave power to divide populous parishes into complete separate parishes, including a subdivision of the glebe, tithes, &c., with the consent of the bishop and patron, or into distinct parishes with the consent of the bishop only, in both cases after the avoidance of the mother church; the new churches being meanwhile chapels-of-ease. It also promoted the building of pew-rent chapels without districts. The total number of districts and separate parishes formed under the Act amounted, however, to only 121. It was amended by 59 George III. c. 134, which is the most important of the series. This Act empowered the Church Building Commissioners, then lately appointed, to constitute two new classes of ecclesiastical divisions, the District and the Consolidated Chapelry. Pew-rents

are the groundwork on which the Commissioners proceeded in these cases, which form by far the greater proportion of all the districts formed under the Church Building Acts.

So far no material inducement had been offered to individuals interesting themselves in Church extension, but the 1 & 2 Wm. IV. c. 38, inaugurated a new era, and went upon the original principle of granting the patronage of the Church to the person who built and endowed it. Its effect has not, however, been what we might have anticipated, inasmuch as the number formed under it is under 200. In 1850 Manchester obtained a Church Building Act of her own, under which upwards of sixty new divisions have been formed. In 1851, the 14 & 15 Vict. c. 97 was passed to carry out the recommendations of the Subdivision of Parishes Commission, whose report, dated July, 1849, should by all means be read by all who are interested in the subject, as it comprised all the experience of the Church Building Commissioners, who were, unfortunately, shortly after merged in the Ecclesiastical Commissioners. The 6 & 7 Vict. c. 37, commonly called the Peel Act of 1843, was the first of the New Parishes Acts. It empowered the Ecclesiastical Commissioners to borrow 600,000*l.* of Queen Anne's Bounty to create districts without churches, and which were to be endowed with 150*l.* a year by the time the churches were consecrated; when, if they were licensed for marriages, baptisms, churchings, &c., they became independent parishes.

Besides these Acts, there are the Pluralities Act, by which two or more benefices can be united by the bishop, and two benefices previously united can again be severed.

The two great *secular* means of Church extension are pew-rents and patronage; indeed, pew-rents may be said to be the keystone of the fabric. Pew-rents are recognized by 43 Geo. III., and formed the groundwork of the operations of the Church Building Commission. The latter, and in some cases the bishop, had power to fix a scale of seat-rents; one-fifth to one-third, usually the latter, were to be free. The larger portion of free seats required under the New Parishes Acts has, to a great extent, proved a bar to Church extension. In most respectable districts a Church can be built for a sum which would be absorbed in endowing a Peel District, while 300*l.* or 400*l.* a year can easily be obtained at a moderate charge for seat-rents. I use the word 'seat' as distinguished from 'pew,' because the system is equally, and indeed more applicable to open benches, inasmuch as they afford greater accommodation, and therefore a larger revenue than the hideous sleeping boxes, which are the legacy of the last century. The 59 Geo. III. c. 134, s. 27 enables the churchwardens, with the consent of the Church Building Commissioners, to raise money towards the erection of a Church on the security of pew-rents. The authority of the Commissioners has, I believe, been vested in the Ecclesiastical Commissioners, but the clause is practically inoperative, since the bishops

almost invariably refuse to consecrate a Church until it is free from debt, a determination which operates as a heavy drag upon the Church as compared with Dissent. Practically the case, as regards Church extension under these Acts, stands as follows: Whenever a new Church is wanted, any person, the bishop being a consenting party, may, by providing a site, endowment, and repair fund, have the patronage assigned to him. The patron and incumbent may, indeed, step in and take the burden on themselves, but, practically speaking, they never do so. Hence, if a clergyman possess the proper qualifications, and expend 6000*l.* on his church, he may easily receive from 500*l.* to 600*l.* a year from seat-rents in addition to the advowson in fee simple; or a layman may, at a small cost, make a very adequate provision for a son destined for the Church.

Nor, if the labourer be worthy of his hire, can there be any harm in taking legitimate means to secure that hire. It is a principle which Dissenters carry very much farther than is here proposed, and to it is to be attributed much of their success. The plan would obviously not be applicable to very poor districts, where the Church must be purely missionary, though even here competent authorities have said that a small seat-rent would be advantageous, as giving artizans and others a stake and interest in their Church; but in the numerous mixed districts it provides for those who cannot pay through the instrumentality of those who can. It might be well worth the experiment to start a missionary curate

in a missionary district, and see whether, after a time, he could not make his mission self-supporting by means of seat-rents.

I will only make one further short reference to a little scheme for augmenting small livings, which has been tried both at Lambeth and in the diocese of Lichfield, and which goes on the system of cumulative endowments. An Archidiaconal Society was founded in either case; when the clergyman raised 100*l.* the society added another hundred; this was doubled by the Diocesan Society, and the whole amount was then in a position to receive an equal sum from the Ecclesiastical Commission. In both these cases the moderate aims with which they started having been fully attained, the societies have been dissolved.

CHAPTER IV.

THE CATHEDRAL SYSTEM AND THE ECCLESIASTICAL COMMISSION.

When men first awoke to the spiritual condition of the country, the first thing which attracted their attention was the provision of additional benefices and the augmentation of those at that time existing. It was natural, until the greater part of these arrears were cleared up, that but little attention would be directed to the general organisation, which it was safe, and perhaps expedient, temporarily to disregard. But now that after many years' patient and unwearied toil, our efforts are attaining their goal, it is time that we should extend and perfect our organization. No one can be at all conversant with the subject without feeling how much the diocesan system, by forming various centres, conduces to local life and energy, and that it only requires a little extension and a little alteration to make it answer every purpose of its foundation. It will prove an assistance in the consideration of this subject, if I commence with a short account of the origin and constitution of our

episcopal and capitular bodies. In the earliest ages the diocese, or parish, had but one church, over which the bishop presided, and which was called his cathedral, because it contained his cathedra, chair or throne. Radiating from this centre of light, the missionary clergy permeated the whole diocese, and erected humble chapels in which to carry on their ministrations. From the most trusty of his staff the bishop chose certain men, the canons, who became permanently attached to the cathedral, and to some of whom certain particular offices were assigned. These latter naturally resided near the cathedral, while the others were scattered throughout the diocese. Gradually Christianity took root, the leading men began to be desirous of continuous religious ministrations, and hence chapelries were formed, with priests attached, which gradually became parish churches. This system having become universal, a more perfect organization was introduced into the diocese. Hence arose the Chapter, composed of those priests who had become permanently attached to the cathedral, and who now bore the name of canons. One was invested with authority over the rest, the Dean, or Decanus, so called, as he was, or was supposed to be, the head of ten canons. Similar officers, the rural deans, were appointed to superintend the parochial clergy. Each cathedral had now become the spiritual metropolis of the diocese, and the functions of the cathedral body were no longer missionary but administrative. Each of these bodies consisted of bishop, dean, precentor, chancellor, treasurer, arch-

deacons, the remaining canons, vicars choral, and numerous other inferior officers. The archdeacons were originally a kind of spiritual aides-de-camp, 'oculi episcopi,' who had at the first a general commission to superintend the labours of the missionary and parochial clergy, but who, in accordance with a more settled state of things, had now regular districts assigned to them. Each canon was bound to maintain a person skilled in music to supply his place in case of necessity; hence the vicars choral, the vicarii, or canon substitutes, otherwise called minor canons. The whole body, with the bishop at their head, formed the Chapter Council, or Greater Chapter. In time the duties and emoluments of the Chapter became confined to a small section, who were continually in residence, and the non-residents were compelled to pay a portion of their income to the common fund of the cathedral, for the benefit of the residents; or rather, perhaps, the residents having the control of the fund managed to appropriate the greater portion to themselves; and thus arose the difference between the canons residentiary and the prebendaries, or canons non-residentiary. [It would be a curious investigation to ascertain whether, when a clergyman is appointed prebendary of Dale, there are lands or titles, or ever have been, in Dale, which now go to the Capitular Estate of that diocese in which it is situate.] This organization was carried out in the cathedrals of the Old Foundation, viz. York, St. Paul's, Exeter, Hereford, Lichfield, Lincoln, Salisbury, Wells, St. Davids, Llandaff, St. Asaph, and Bangor. The

remaining pre-Reformation cathedrals, Canterbury, Durham, Carlisle, Ely, Norwich, Rochester, Winchester, and Worcester, being conventual cathedrals, *i.e.* served by monks, or regulars. At the Reformation these latter were reformed with dean and chapter under the name of Cathedrals of the New Foundation, and five more were added, viz. Bristol, Peterborough, Oxford, Gloucester, and Chester. The statutes of those of the Old Foundation were only so far altered as to fit them for the new ritual; but those of the new present many points of divergence, the principal being:—

1. The rights of the bishop as regards the chapter are vague and ill-defined.
2. The dean and chapter have a common property, and no separate estate.
3. The archdeacons are not ex-officio members of the chapter.
4. There is not the same variety or permanent distinction of offices.
5. The educational tendency of the Reformation is shown by the provision made for the education of choristers and the foundation of cathedral grammar schools, with exhibitions to the universities.

Many alterations in the cathedral statutes were made in the reign of Charles II., while what was at first the rule of residence came to be regarded as the exception, the 100 days' leave of absence being now the term of residence.

Matters continued from this time in the same position until the formation of the Ecclesiastical

Commission, which has introduced the following changes:—

1. The sanction by law of the customary term of residence.
2. The prohibition of the dean's holding a benefice beyond the cathedral city, or above 500*l.* a year in value.
3. The prohibition of the minor canons holding a benefice more than six miles from the cathedral city.
4. The non-residentiary canons of the Old Foundation are deprived of their estates, and the bishops of the New Foundation may appoint a certain number of honorary canons or prebendaries identical with the non-residentiary canons.
5. The separate rights of patronage of the Dean and Canons of the Old Foundation are transferred to the bishops.
6. The Deans of the Old Foundation are appointed by the Crown, the Canons generally by the Bishops.

Thus far I have given a necessarily brief and imperfect sketch of the origin and changes of cathedral institutions; I come now to the consideration of what further alterations may be required at the present day.

First comes a moderate increase of the episcopate. This subject has long been in the thoughts of earnest Churchmen, and several ideas have been put forward, which have not found any great favour, nor have they been conceived in any very practical spirit. The abolition of deans and canons, and applying their revenues to the formation of new bishoprics,

the union of the offices of dean and bishop, the establishment of a host of bishops at a very small salary, and with a social status and influence very different to that which is enjoyed by the present bench, are simply specimens of the crude notions which always crop up before men have well considered a subject. The present idea, to which the Upper House of Convocation has lately added the weight of its authority, is the scheme for the voluntary endowment of sees. With all deference to so high an authority, and while fully admitting the desirability, and even the necessity of relying to a considerable extent on voluntary effort, yet I venture to think that it would be very unwise to do so entirely. The Colonial Bishoprics Fund, which was quoted in support of the argument, has, during the considerable period that it has been in existence, not raised half a million, which would produce, if funded, and it is intended, I presume, that the sees should be endowed, about fifteen thousand a year, or barely more than would be absorbed by one bishop and chapter on the present scale. I believe that the true solution will be found in the system now adopted with regard to populous parishes, *i.e.* by the joint action of private subscriptions and the Ecclesiastical Commissioners, only men's minds require to be educated up to it.

The following is, of course, but an idea, for the readjustment of sees requires the careful consideration of very many points, which are not and cannot be considered by the glib projectors on paper. Six new sees would probably be all that would be required,

at least for some time. Four of these would, I imagine, be Southwark for Surrey, Newcastle for Northumberland, Southwell for Notts and Derby, and some other, say St. Columb's for Cornwall. There would be no difficulty in providing funds for the two former out of the revenues of Winchester and Durham. There is no valid reason why a Bishop of Durham should have 8,000*l.*, or a Bishop of Winchester 11,000*l.* a year, if their dioceses were diminished in size; nor why a Dean of Durham should not be content with 2000*l.* instead of the 6000*l.* which the late dean enjoyed. As regards Southwell, the present Bishop of London stated before the Cathedral Commission that he had no doubt but that a new see could be formed out of the revenues of Lincoln if properly administered. Again, if all cathedrals had one uniform staff of four canons, including Westminster and excluding Oxford, which, from the peculiarities of its organization, must be left out of the question, we should have fifteen spare canonries, which might be transferred to the new dioceses. There would then remain to be provided the incomes for three bishops, five deans, and nine canons, the whole requiring an annual sum of about 30,000*l.* a year, without including the minor officials, besides the cost of buildings. This would be no very great sum, even if the whole had to be defrayed by the Ecclesiastical Commission, when we consider that the outlay would be spread over a very considerable number of years, as each alteration could only take place on the avoidance of each see, the vast sums

received by the Commission beyond what was originally calculated, the rapid rise in the value of the episcopal and capitular estates, and the progress made in Church extension and augmentation. But when we reflect that a very large portion of the outlay would be met by private subscriptions, probably at least half, it does not certainly seem an unreasonable proposition that we should be assisted by the Commission, especially when we remember that the whole of its funds are derived from cathedral property, and that the pecuniary loss to the parochial clergy would be more than made up by the increased subscriptions derived from the more perfect organization of the dioceses. To effect a reform in the chapters, so as to make a living reality instead of a means for increasing the income of individual rectors, has been some time under discussion. It is obvious that a permanent resident body can effect immense good, while a succession of canons, residing for three months at a time, must be practically useless, even where their exertions do not clash with one another. The simplest plan would seem to be to attach some small living, in or near the cathedral town, to each capitular office, by which means the members of the chapters would be fully employed in one way or the other, so that no one could any longer venture to assert that cathedral endowments were the wages of idleness, while a considerable number of poor livings would thus have no further need of augmentation. I do not enlarge further upon the subject, because if once an active and vigorous body, constantly resident,

were brought together, there would be but little doubt that the details would be shortly settled. Once make the first great step—which must come from without—and all the rest will follow.

Lastly, I come to diocesan organization, which, in connexion with 'lay help,' is creating some stir. With all deference to the high authorities who advocate these views, I must confess that many and grave difficulties lie in the way of their realization. Nothing is so fascinating in theory as a minute and elaborate volunteer organization; nothing so hopelessly and helplessly breaks down in practice. The original idea of a general system of ruri-decanical synods serving as a base by which we might ascend through the archidiaconal to the diocesan synods, with even a lay convocation sitting in London, has long been abandoned, though I will not deny that there have been many isolated instances of these meetings doing great good. It may be doubted whether, in the end, diocesan mixed synods, even without this elaborate paraphernalia, would succeed better. Not only would there be considerable legal and practical difficulties in the way, but it would shortly degenerate into a local Church congress, which, however temporarily useful when summoned for the interchange of ideas from the whole country, would speedily die of inanition in a single diocese, most similar organizations, lay or clerical, dying with the enthusiasm which has given them birth. Great benefit would probably be derived from the restorations of the greater chapters, composed of dean,

canons, archdeacons, prebendaries, and, in short, of all the cathedral officers, presided over by the bishop, as has always been the custom at rare intervals at Salisbury. This greater chapter would form a council for the bishop, to aid in the administration of the diocese as apart from the chapter itself; it would be too large to be pervaded by the narrow and exclusive spirit which might result from a council formed of the residents alone, while the local knowledge of the archdeacons and prebendaries would prove of great service.

Something under this may, however, be wanting. For myself, I have always considered that the archdeacon is the true missing link in the Church, and that through the decay of his Court and his influence has arisen much of that crude demand for all kinds of petty bishops and obscure synods, when the means of supplying the want was ready to our hand. Let, then, the emoluments of the archdeacons be increased (they are now 200*l.* a year), by attaching the office to some wealthy living in public patronage, or other means, let their number be increased if necessary (they are now seventy-seven, by 6 & 7 Wm. IV. c. 27, which created seven), let the ablest men be appointed, and let their visitations be made far more of a reality, with a due admixture of the laity, and let them be deliberative, and to a certain extent legislative; and I think that much would be accomplished in securing lay co-operation and the proper vitality and organisation of the diocese. Should anything further be requisite, lay delegates might be

chosen at each visitation to attend the greater chapter, which would then form a diocesan synod; but these delegates would of course have no voice in matters relating to clergy discipline.

I subjoin a few words on the Ecclesiastical Commission, not only because its operations have been hitherto but little understood and much misrepresented, but because the vast estates of the Cathedral bodies have frequently been held up as a cause of reproach by the enemies of the Church, as showing the unjust manner in which, under her system, enormous properties accumulate in the hands of a few; whereas it is just the reverse, for it is owing to these properties that Church extension and augmentation—solid permanent Church extension, and augmentation done for all time—has been effected, and this could only have been accomplished through a system of gradually accumulating endowments.

The Report of the Church Revenues Commission showed by its elaborate details a vast amount of poor livings, and also the masses, far beyond the power of the existing clergy to cope with, which had congregated around the centres of industry. The Church Enquiry Commission was therefore appointed to consider the state of the Church with reference to ecclesiastical duties and revenues, and its report was directed to three main points: the resettlement of the episcopacy, the residence of the parochial clergy, and the revision of funds for the relief of spiritual destitution. Bills relating to

these points were brought in in 1836, and that relating to the first passed into law.

At this time many bishops held preferments in the aggregate greater than the income of their respective sees, and the Act, therefore, provided that the income of the sees should be rendered as little fluctuating as possible; that no other preferment should be held with them; that two new sees should be created; that the larger should, as they became vacant, pay over to an episcopal fund such amounts as should leave them the revenues named in the Act; that from this fund the smaller sees should receive payments to bring them up to at least 4000*l.* a year, and the incomes of two new sees provided; that the several sees should be territorially rearranged, and, where necessary, an episcopal residence provided, and that the episcopal patronage should be redistributed. But the Act forbade any interference with the management of episcopal property, and provided that all increase of revenue should be applied to episcopal purposes. The Royal Commission of Enquiry was incorporated as the Ecclesiastical Commission to carry these provisions into effect.

It has been sometimes supposed that some of the sees at this period possessed enormous wealth. Canterbury possessed 19,000*l.* as against 15,000*l.*; York, 12,600*l.* as against 10,000*l.*; Durham, 19,000*l.* as against 8,000*l.*; Ely, 11,105*l.* as against 5,500*l.* Norwich, Worcester, Bath and Wells, and Winchester, an excess of about 1,000*l.* a year respectively over their present incomes,

and St. Asaph 2,000*l.* The average was 5,936*l.* as against 5,532*l.* at the present day, and the total nett value then was 160,292*l.* nett as against 5,532*l.* now. The same may, I believe, be said of the Chapter. The accumulation of property in the hands of the Commissioners is due to the better management of the property, to the falling in of long leases, such as the Finsbury prebend a few years ago, which brought in an increase of 50,000*l.* a year, the general rise in the value of property, and the suppression of a number of superfluous canonries. In 1838 the Pluralities Act carried out the second recommendation of the Church Enquiry Commission.

In 1834 eleven livings remained under the value of 10*l.* a year, and in 1808 half the benefices in England were said to have been under 50*l.*, while in 1834 one-half the 10,500 livings were under 220*l.*, and one-fourth under 120*l.* These were generally held in plurality with very few services. In 1840 the third recommendation became law by the passing of the Cathedral Act, by which the functions of the Commission were also materially extended, and the numbers of its members largely increased. A 'Common Fund' was formed under the Act to be applied to the relief of Spiritual Destitution, its income being provided from sixty canonries, to be suspended as they became vacant, of certain charges on the Deaneries and Canonries of Durham, Westminster, and St. Paul's, the sinecure rectories in public patronage, and the separate estates of the non-residentiary canons, or prebends, of the Old Foundation. No

interference, however, was allowed in the management of the capitular estates. The income thus obtainable was calculated to reach ultimately 134,000*l.* a year, but these revenues were subject not only to the lives of the dignitaries, but also to their right to renew the leases for lives and years, so that ninety years might elapse before they all fell in. In 1843 the disposable income was 30,000*l.* a year. Of this, 4,000*l.* a year was appropriated in eighty-two grants to meet benefactions and local claims, while the remainder went in 510 small augmentations.

Shortly afterwards the Commission borrowed 600,000*l.* from Queen Anne's Bounty to endow the 200 Peel parishes, thereby imposing an annual charge on the Common Fund of 18,000*l.* a year interest, and 30,000*l.* by anticipation, and so preventing any other considerable augmentation for many years. The grants made to partially satisfy specific expectations previously raised, or which became payable in respect of the reserved rents or income of property actually in possession, amounted between 1844 and 1850 to 20,000*l.* a year, at which time the permanent charge to the Common Fund amounted to 80,000*l.* a year. The Church Enquiry Commissioners had at the commencement called attention to the wasteful system of fines, and a committee of the House of Commons had recommended its abolition in 1839, but nothing came of it until the Peel Districts Act of 1843 enabled the Commission to sell the property vested in it and to reinvest the purchase money; and the Board accordingly determined not to renew the

beneficial leases, thus originating the antagonism between the Board and the lessees.

In 1847-8 a committee of the House of Commons investigated the constitution of the Board and its action relative to enfranchisements. It advised that permanent lay-members should manage the property, and adopt a more liberal mode of dealing with the lessees. Immediately afterwards a Royal Commission issued on the episcopal and capitular revenues representing both the Church and the lessees. It reported in favour of changing the Church leasehold property into rent charges payable to the Church instead of fines, and directed that these rent charges should be calculated on a basis as favourable to the lessees as the practice of the Commission had been to the Church. In 1850 a new Act added two lay-Commissioners appointed by the Crown and one by the Archbishop of Canterbury to the existing body, at that time consisting of all the bishops, three deans, six judges, five members of the Government, and six lay-members. These new members, with two others, were formed into an Estates Committee, and the Episcopal was also merged into the Common Fund. The permanent nett revenue of the Common Fund was now 50,000*l.* a year, and the payments the same, exclusive of 30,000*l.* a year granted under Sir R. Peel's Act of 1843. At this time to raise the livings in public patronage with a population of under 500 to 200*l.* a year, and those having more than 500 to 300*l.* a year would amount to 214,000*l.* annually, the formation of new districts

an equal amount, and to supply one-half the sum necessary to raise all livings in private patronage with over 500 population to over 300*l.* a year, would require 80,000*l.* a year more, so that an annual income of upwards of half a million was necessary to relieve the spiritual destitution of the country. To meet this the Commission had at their disposal property calculated to produce ultimately 134,000*l.* per annum, of which 80,000*l.* had been already granted. Opposed to them stood a body of 6,000 lessees, many of them being men of the highest influence, who had formed an organised body to enforce their claims on a property the fee simple of which was estimated at thirty-six millions.

Such was the state of things when, towards the close of 1850, the Estate Commissioners, the Earl of Chichester, Sir J. Shaw Lefevre, Mr. Goulburn, Bishop Blomfield, and Sir J. Graham commenced their labours. The commission was viewed with suspicion by many church dignitaries, its operations afforded no claim for support from any party in Church or State; the lessees were hostile, and the dissatisfaction of the clergy and well disposed laity was the inevitable result of the disproportion between its resources and the spiritual destitution of the country. In 1851 an Act was passed to afford Episcopal and Capitular Corporations an opportunity of voluntary enfranchisement, the improved value to be paid to the common fund, and the claims of the lessees were defined by the allowance in enfranchisement of one more septennial renewal. This Act

was called the Church Estates Act, and three members of the Estates Committee were appointed to superintend its working. This Act, being an experiment, was for three years only, but being highly successful it was renewed in 1854, and by 1856 1,300 sales and purchases had been effected of the capital value of six millions sterling. Soon after passing the Act several chapters were desirous of carrying out enfranchisements, but were unwilling to undertake it themselves; they therefore applied to the Commission to take over their estates and manage the transactions for them on condition of receiving back enfranchised estates as soon as possible, and of being paid fixed incomes in the interim. This request was acceded to. In 1856 an elaborate report was made by a Committee of the House of Commons, presided over by the present Earl Russell, highly approving of the action of the Commission—and making several suggestions, some of which were embodied in an Act passed 1860, which directs that each Episcopal income should be provided from real estate, and that, pending such provision, the present estates should on the first vacation vest in the Commission. Some further allowance was made to the claims of the lessees, and that prior consideration, which up to then extended only to such places where tithe property was situated, was extended to property of all kinds.

The main operations of the Estates Committee have been comprised in enfranchising Church Leaseholds, in the provision of permanent Estates on terms

satisfactory to the lessees, and the restoration of the balance of the Common Fund, so as to enable the resumption of grants.

The first has been and is being completed to the satisfaction both of the corporations and the lessees, the enfranchisements in several instances having been carried out by the chapters themselves without the intervention of the Commission. As regards the second, the average receipts have increased one-half as compared with the old system, all of which increase goes to the common fund, and it is said that six millions will ultimately represent the increased value of the estates under the new system.

But this increase by no means represents the total gain to the estates since 1835, for the scale at which fines were calculated has been raised in many places as much as fifty per cent. Arrangements have also been effected relative to the conversion of what was previously agricultural, into building and other improvable land. Several towns were partially surrounded by ecclesiastical land, injuriously restraining their extension, where now buildings have been erected, to the benefit of the town and the profit of the Church; and there are several estates which, if judiciously retained, will supply the means for the relief of future spiritual destitution. Indeed, viewed in all its bearings, the conversion of leasehold into freehold in possession, as freeing from an inferior tenure a large extent of land, admitted to be badly cultivated, but capable of great improvement, as enabling the provision of permanent estates for the possession of

the corporations, as enfranchising the rest of the property of the lessees, and as providing, without loss to anyone, a large amount for the relief of spiritual destitution, this action of the Estates Commission is certainly deserving of high praise, more especially when it is remembered that the expense of these transactions amounts to no more than 30*s.* per 100*l.* value, including stamp duty. It is not easy to ascertain the precise amount of good effected by the Commission, but some years ago they had augmented 1,500 poor livings at the cost of a million and a half, and the report of last year shows that they had augmented 334 livings with money or annuities, and 57 with lands, &c., the latter being in some cases identical with some of the former, they had also constituted or assigned 82 districts, and had made 168 conveyances for churches, burial grounds, and parsonage houses. Also grants have been made for one year in small capital sums to 182 missionary districts, to meet benefactions of an equal amount. For next year, they propose, 1, to set aside 100,000*l.* capital to meet benefactions of equal amount; 2, to consider local claims in respect of the estates of the bishopric of Gloucester and Bristol, so as to make grants to the extent of 3,500*l.* a year; 3, to appropriate 3,000*l.* a year in perpetuity to endow with 200*l.* a year churches in public patronage containing 4,000 souls, and 100*l.* a year to new churches, in private patronage, with a like population, provided they have a further endowment of an equal value.

It would be well worth any member's while to

move for a return, which I imagine could be very easily made, of all grants of all kinds made since the establishment of the commission, and their total value, as this would show not only that the Episcopal and Capitular estates have been most ably managed, producing, as they now do, 1,255,000*l.* a year, but that the system of endowments, by enabling such vast savings to be made at no cost to anyone, is, and always will be, an invaluable reserve, putting heart in those who, as the Bishop of Winchester has well observed, would otherwise be too apt to sit down in despair at the magnitude of the task before them. It will also serve to expose, finally, the absurdity of those declaimers who seize on the statements relative to the fee simple of these estates as topics to excite the ignorant against the Church and her bishops. I will now proceed to summarise what I call, for want of a better expression, the practical reforms which might be carried out in the Church. 1. The reconstitution of the Church Building Commissioners, who should be empowered to deal with Queen Anne's Bounty, the surplus annually granted by the Ecclesiastical Commissioners for augmentation and Church extension, the sale of the Crown and Lord Chancellor's livings, the City Churches, St. Katherine's Hospital (if it could be taken out of the jurisdiction of the Charity Commissioners), and the sale of the advowsons of all future livings endowed by them, also to buy up the great livings at a fair valuation, and apply the surplus proceeds to spiritual destitution in other places, with the

Crown impropriations, so as to overcome within a few years the existing spiritual destitution and to form a perpetual fund for the future when the Ecclesiastical Commission shall have completed their labours. 2. The moderate increase of the episcopate carried out as augmentations and endowments now are, partly by the funds at the disposal of the Commission and partly by private munificence. 3. The reform of the cathedral chapters, by restoring the old rule of residence, which, when once done, the other reforms necessary in each separate case would probably be carried out by the chapters themselves. The questions of councils, and other points not coming immediately under this head, will be discussed in the concluding chapter. And a good deal has been said, especially by one earnest churchman, about the necessity for amalgamating small livings and the alteration of boundaries. There are, in addition to the actual amount of spiritual destitution, the amount of further augmentation required, the question how far district churches, consolidated chapelries, &c., should become independent parishes, the reform and consolidation of Church law, and many other questions relative to the Church. But for all these we must have far more accurate and extensive information than is at present possible; and a Royal Commission, carefully composed and endowed with full power, is the only possible means of obtaining it. As a tactical manœuvre, it may have been perfectly right to reject summarily the motion of the member for Bradford last session, for inasmuch as it was

really the same motion as that of the year before, it was proper that the sense of the House should be taken on its real and not on its assumed meaning. But I am still of opinion that a Royal Commision should be issued on Church grounds, although it may have been right to take advantage of the tactical error of our opponents, for not only would the facts of the case turn out very differently to what the liberationists believe, not only is it desirable to have an authoritive statement as to the work done by the Church, which would dispel the general ignorance now prevalent on the subject, and refute the false statements of her opponents, which I readily believe are the result of pure ignorance, and which would, without an actual religious census, correct the mischief caused by the census of Religious Accommodation, 1851, a census which, though honestly carried out, was founded on a narrow and erroneous and therefore a misleading basis; but it is also the only way by which we can acquire the information neccessary to guide us in carrying out reforms. The old Church Enquiry Commission resulted in the establishment of the Ecclesiastical Commission, and produced the greatest benefit to the Church, and it is not too much to say that after a generation of unexampled progress, such another commission is necessary to perfect what the former so well began.

CHAPTER V.

THE DISSENTING BODIES.

In this inquiry I purposely omit the Roman Catholics, numbering about one million, for the most part Irish immigrants, or their immediate descendants; the Swedenborgians, Irvingites, Mormons, Quakers, Unitarians, and Presbyterians, all of whom exist in small, and some in greatly decreasing, numbers; while the tenets of others are so wild, not to say wholly irreligious, as to preclude their being reckoned in an enumeration of the various forms of Christian doctrine. Nor shall I notice those numerous small sects figuring in the report of the Registrar General to the number of upwards of fifty, such as Baptised Believers, Believers in Christ, Brethren, Christians, Christian Believers, Eliasites, Israelites, Teetotalers and Temperance Men, Episcopalian Dissenters, Peculiar People, Progressionists, Protestants adhering to Articles of Church of England I. to XVIII., but rejecting Order and Ritual; Providence Progressionists, Recreative Religionists, Revivalists, Revival Band, Salem Society, Followers of the Lord

of England, and became rector of Oundle. But his followers increased so rapidly that an act of parliament was passed against them, 1593. Sir. W. Raleigh, in the debate on this measure, estimated the number of Brownists, as they were then called, at upwards of 20,000, besides women and children. They were treated with great rigour, and several suffered death for their opinions. A church had been formed in Nicholas Lane, London, in 1592, but this persecution drove abroad many of the congregation, and several churches were established in Rotterdam, Amsterdam, and Leyden; that at Leyden being under the charge of Mr. Robinson, who is often spoken of as the real founder of Independency, and it was from this congregation that the Pilgrim Fathers departed for New England in the 'Speedwell' and the 'Mayflower.' On the ejection of the Presbyterian ministers by the Act of Uniformity, the Presbyterians, unable, and, perhaps, unwilling, to establish an independent system, rapidly decreased as a distinct religious body. In all probability very many conformed to the Church of England; but a number of the more independent either joined or coalesced with the Congregationalists, and it is remarkable that by far the greater number of the 'churches' founded in the seventeenth century which yet remain, date their origin from 1662, or shortly afterwards, and in 1691 a formal coalescence was accomplished between the Independent and Congregational ministers of London, a coalition which continued until the middle of the next century, when the greater part of the remaining Presbyterians gradually went over to Unitarianism.

In 1812, according to Bogue and Bennett's *History of Dissenters*, there were 799 Congregational churches in England, and 225 in Wales, a total of 1,024. In 1838 an estimate given in Conder's *View of all Religions* gives 1,840 churches in England and Wales, and the Census of 1851 gives 2,604 in England and 640 in Wales. The *Congregational Year Book* for 1869 gives the following statistics:—

Churches in England . . .	2,003
„ „ Wales . . .	866
Total . . .	2,869, with 930,000 sittings,

of which 244 were vacant, and about the same number 'supplied,' that is, worked by the ministers of other churches. To these churches there belonged:—

Chapels	3,400
Home Mission Stations . .	125
Evangelistic Stations . . .	72
Rooms, cottages, &c. . . .	300
Out-stations, including chapels, cottages, and preaching-rooms	1,355.

The above were served by 1,834 ministers and 165 'evangelists' in England, and 312 lay preachers in Wales. They had also 18 colleges and institutes, with 346 students. In 1868, 17 new churches were formed, 61 new chapels opened, 26 re-opened with increased accommodation, and the foundations laid of 34. Chapel debts were cleared in 10 cases, and 20 schools were opened, and the foundations laid of four others.

Thirteen of these chapels, which are described in the *Year Book*, cost, including in several cases

sites and schools, 28,072*l.*, or an average of 2,339*l.* each.

In 1872, according to the *Year Book* for the present year, there are :—

Churches in England	2,120
„ „ Wales	760
Total	2,880

Of these 319 are vacant and 238 supplied.

Chapels in England	2,589
„ „ Wales	810
Total	3,399

with 932,839 sittings; there are also 995 stations; but details of rooms, &c., are given as in the former year. Each church is supposed to have a pastor, who superintends the various chapels belonging to the church or congregation. In many places, especially Lancashire, Yorkshire, and Wales, two or more churches are permanently joined together under one pastor. During last year, 8 new churches were formed, 13 chapels founded, 47 new chapels were opened, and 21 opened with increased accommodation. Debts were cleared in the case of 15 chapels; 19 new schools were opened, and the foundations laid of three. The number of ministers serving churches was 1,887, with 170 evangelists in England, and 312 lay pastors in Wales. There were 15 colleges, with 360 students.

Twelve of the above chapels, including, as before, sites and schools in some cases, cost 28,995*l.*, or an average of 2,416*l.* The *Year Book* for 1873 gives the number of chapels built, rebuilt, or enlarged, from 1853 to 1870, as 1,499; but this estimate is, I

imagine, unreliable, inasmuch as the number given for 1868 is 140, while the Year Book for that year gives only 100, including 13 in Scotland and the Colonies. The number of the Congregationalists is almost impossible to give with anything like accuracy. The 760 Welsh churches have 94,898 members and 101,864 'hearers.' The 20 Huntingdonshire churches have 1,500 members, and the 30 Dorsetshire churches, 2,300. Hence the churches in these three localities, 810 in number, have in round numbers 100,000 adherents; and as the total number of churches is three-and-a-half times these, it would follow that the total number of full members would be about 300,000, with about 380,000 hearers. But many churches in the manufacturing districts are, doubtless, much stronger; while, on the other hand, Huntingdonshire, and Cambridgeshire with 27 churches, and Beds with 14, comprise both Baptists and Independents. It must, however, be borne in mind in all these statistics that, owing to the independency of the Congregational churches of another, it is extremely difficult, if not impossible, to obtain accurate statistics, and the names and numbers of chapels and churches are almost identical with each other in the Year Books for 1869 and 1873, though the vacancies, names of ministers, &c., being very dissimilar, would seem to imply greater accuracy. The number of scholars in the Welsh Sunday Schools is 86,446; but the number in England is nowhere given, nor is there any clue to the annual incomes of ministers. The insti-

tutions belonging to the Independents are as follows:

	£
The Home Missionary Society, which raises	4,773 a year.
Supplemented by the English County Association with	19,353
Total	£24,126
The Congregational Chapel Building Society, income	9,285
London Congregational Chapel Building Society	7,694
Lancashire and Cheshire Chapel Building Society	
Missionary Societies.	
Irish Evangelical Society and Congregational Home Mission	3,398
Colonial Missionary Society	2,900
London Missionary Society	110,000
Total	£116,298
Provident Societies.	
Congregational Provident Fund	2,000
Stewards' Trust	
Minister, Friend, or Associate Fund	1,368
Christian Witness Fund formed from 10,000*l.* New 3 per Cents., and the profits of the 'Christian Witness' and 'Christian Magazine'	
Congregational Pastors' Insurance Aid	564

	£	
Congregational Pastors' Retirement Fund, Capital 85,000*l.*, to be increased to 100,000*l.* . . .	3,700	Div.
Congregational Pastors' Widows' Fund, Capital 16,000*l.* . .	800	„
Woodward's Trust, Capital 14,000*l.*		
Balme's Charity. Sum left by Mrs. Bacon, of Bradford, 1853 . .		
Kentish Charity		
Hare Court Fund		
Widows' Fund		

Colleges.

Western College, Plymouth, A.D. 1752; 1,176*l.*

The curriculum includes theology, mental and moral philosophy, Biblical criticism, hermeneutics, New Testament exegesis, Hebrew, Chaldee, Church history, and homiletics; also classics, mathematics, and natural philosophy. There is one scholarship of the value of 9*l.*

Rotherham, A.D. 1795; 1,116*l.*

The curriculum includes Roman and Greek classics, literature, and history; the French and German languages; mathematical and natural philosophy; English language, literature, and history; mental and moral philosophy and logic; theology, Biblical criticism, and church history; homiletics and pastoral theology; Hebrew and New Testament Greek. There is a preliminary examination in English language and history, arithmetic, Paley's Evidences and the general knowledge of Scripture. The student there has six months' trial, after which the ordinary period is four years, but it may be

extended to six. There is one scholarship of 25*l.*, tenable for four years.

Cheshunt College (Countess of Huntingdon), first founded 1768; 2,223*l.*

Curriculum includes English, Latin, Greek, Hebrew, mathematics, moral philosophy, homiletics, and theology. The term of probation is three months; the subsequent term of residence four to five years. There is one scholarship for theology, value 20*l.*

Airedale College, 1784; 1,273*l.*

Candidates are examined in English grammar, Æneid, Book I., Anabasis, Book 1, and the first book of Euclid.

		£
Hackney Theological Seminary	1803	1,870
Lancashire Independent College (It has eight exhibitions.)	1816	4,425
Spring Hill College, Moseley .	1838	2,264
New College, formed by the junction of Highbury, Homerton, and Coward Colleges .	1850	4,207

The candidates must not be less than sixteen, and must pass a preliminary examination in Scripture history, Greek and Latin accidence, and the elements of arithmetic and algebra, unless they have passed the Oxford and Cambridge local examinations, or have matriculated at London. Eight scholarships, of between 30*l.* and 60*l.*

Brecon Independent College, 1813; 1,381*l.*

Candidates must be between eighteen and twenty-

four, and must pass a preliminary examination in Cicero De Amicitiâ, the Anabasis, Todhunter's algebra, and Euclid, B. 1.

Bala Independent College, 1842; 676*l.*

In both the above the Welsh language and literature is taught.

There is also a fund for supporting Independent students at the Presbyterian College at Carmarthen, 590*l.*

Congregational Institute for Theological and Missionary Training, Nottingham, 2,200*l.*—They study English language and literature; modern Church and sacred history; natural philosophy and science. In Theology, the evidences of Christianity, the criticism and interpretation of Scripture, doctrinal theology, and in pastoral and mission work. All students are engaged in mission work, house to house visitation, open-air preaching, &c., five or six hours a week, and on Sunday.

Bristol Congregational Institute, 1863, 799*l.*—For the education of village pastors, home missionaries, and evangelists. The course of study extends over two or three years, and the students engage in mission work as far as practicable. The course of education embraces English language and literature, mathematics, logic, Christian evidences, Biblical literature and exposition, systematic divinity, homiletics and ecclesiastical history.

Cotton End Institute is a small training school for

the home missionary service and comprises only six students and one tutor.

The time of probation and of remaining at the college is much the same at all colleges, as is the same tolerably ambitious 'curriculum.' Each college also requires a recommendation from the church to which the candidate belongs; and Bala requires in addition that the candidate shall furnish a statement of his religious experience, and even then will not receive him unless his church engage to make collections for the institution. There are also—

The Congregational Schools, Lewisham Road, inst. 1811, income 2,693*l.*, for the sons of poor ministers.

The Northern Congregational Schools, Wakefield, 1831, supported by the payments of the pupils.

The Congregational Board of Education, Homerton, 1843, 2,781*l.*—To train young persons of both sexes for infant and juvenile school teachers.

The examination of candidates for admission into training colleges comprises grammar, arithmetic, Euclid, B. 1, and the first four rules of algebra, for males; outlines of English history, outlines of geography, good reading, writing, and spelling, and a knowledge of plain needlework and domestic economy, for females.

The total amount annually raised for the above schools and colleges amounts to about 27,000*l.*

The principles of the Congregationalists involve the complete independence of each church; and this is carried into practice, although the ancient practice

of uniting in county associations has, during the present century, been revived, and the Congregational Union has acquired, and is perhaps still acquiring, a very considerable centralised power, as may be learnt by the expulsion of the Rev. Brewin Grant, of Wakefield, in 1868. The Congregationalists boast, however, of a greater homogeneity than that of any other Church; how far this may be the case, or how far it may be owing to a centralised power on the one hand, and the extreme facility for individuals of quietly seceding on the other, I have, of course, no means of ascertaining. The doctrines of this sect, like those of all the other dissenting communities, save in the adult baptism generally, but not universally, prevalent among the Baptists, is substantially the same as those of the articles of the Church of England taken in a Calvinistic sense, but their views of Church polity are different, and in theory, though I strongly suspect not in practice, they uphold a piece of fanaticism worthy only of the Fifth Monarchy men, namely, that it is impious to attempt to found a Church by missionary effort, inasmuch as, if God intends that a Church should be founded in a particular place, He will there put it in the hearts of men to raise one. Their tenets on Church polity will be found in the subjoined extract from the Declaration of Faith, Church Order, &c. issued by authority.

Principles of Church Order and Discipline.

I. The Congregational Churches hold it to be the will of Christ that true believers should voluntarily

assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God through Jesus Christ; and that each society of believers, having these objects in view in its formation, is properly a Christian Church.

II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

III. They acknowledge Christ as the only Head of the Church, and the officers of each Church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

IV. They believe that the New Testament authorises every Christian Church to elect its own officers, to manage its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the Church, the Lord Jesus Christ.

V. They believe that the only officers placed by the apostles over individual Churches are the bishops

or pastors, and the deacons; the number of these being dependent upon the numbers of the Church; and that to these, as the officers of the Church, is committed respectively the administration of its spiritual and temporal concerns—subject, however, to the approbation of the Church.

VI. They believe that no person should be received as members of Christian Churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the Church, but such as deny the faith of Christ, violate His laws, or refuse to submit themselves to the discipline which the Word of God enforces.

VII. The power of admission into any Christian Church, and rejection from it, they believe to be vested in the Church itself, and to be exercised only through the medium of its own officers.

VIII. They believe that Christian Churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

IX. They believe that the power of a Christian Church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

X. They believe that it is the duty of Christian Churches to hold communion with each other, to entertain an enlarged affection for each other, as

members of the same body, and to co-operate for the promotion of the Christian cause; but that no Church, or union of Churches, has any right or power to interfere with the faith or discipline of any other Church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

XI. They believe that it is the privilege and duty of every Church to call forth such of its members as may appear to be qualified by the Holy Spirit to sustain the office of the ministry; and that Christian Churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning, as one of their especial cares; that the cause of the Gospel may be both honourably sustained and constantly promoted.

XII. They believe that Church officers, whether bishops or deacons, should be chosen by the free voice of the Church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the Churches add the imposition of hands by those already in office.

XIII. They believe that the fellowship of every Christian Church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance: and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself,

though without involving any compliance which conscience would deem to be sinful.

The Baptists, who arrogate to themselves the, to them, proud title of being protestants of protestants, and dissenters of dissenters, are, besides their ecclesiastical polity, which is identical with that of the Independents, distinguished by their views on baptism. Holding that the rite itself was instituted for perpetual celebration, they consider that it was meant to be imparted only on profession of belief by the recipient, a belief that cannot be professed by proxy; also that the rite should be performed by full immersion. They claim both Tertullian and Gregory Nazienzen as supporters of these views, and consider them to have been handed down by the Albigenses, the Waldenses, and the Lollards. They first arose to notice as a distinct sect in the early times of the Reformation; and in spite of the disclaimers of their modern writers, supported by some proof drawn from contemporary documents, I cannot but think that the persecutions to which they were universally subjected, unusual even in that ferocious age, show that they were, to some extent at least, infected with the taint of what is now designated as communism,—a social, moral, and political heresy by no means so new as most persons imagine. In 1575 a congregation of Dutch Baptists was discovered and exterminated in Aldgate; but the first English Baptist Church was founded in London, in 1608, by one John Smith, who had been a minister of the Church of England, who

embraced Arminian doctrines, and whose congregation in consequence consisted of what are now called General or Arminian Baptists. The first Calvinistic or Particular Baptist Church was formed in London, in 1633, by an offshoot from an Independent congregation; and indeed it is probable that both Independents and Baptists had one common origin on the Continent, and that the Independents, on arriving first in England, modified their political doctrines, as also their views on baptism, and hence the difference between the two. In 1664, Neal estimates the number of Baptist congregations in England at 54, and in 1716 at 247, excluding Wales. Shortly before this time the General Baptists, who hold that salvation was designed for all men, became imbued with Unitarian notions, so that in 1719 those Churches which upheld the doctrine of the Trinity seceded, and in 1770 became the General Baptist New Connexion, under the guidance of the Rev. Dan. Taylor. The Baptists now consist of the General Unitarian Baptists, the General New Connexion or Arminian Baptists, the Particular or Calvinistic Baptists, who hold that only a certain portion of mankind are destined to be saved, and who comprise by far the largest portion of the whole, together with the Scotch and Seventh-day Baptists, both very small bodies indeed, and the latter of whom retain the seventh instead of the first day of the week as the Sabbath. Strict Baptists are those who restrict the Lord's Supper to those who have been baptized by immersion; and the Pædo Baptists are

those who allow of the baptism of infants, but both, I imagine, belong indiscriminately to any sect. They have now, like the Congregationalists, a union which includes, I believe, all classes of Baptists; even, however, if it does not, and is confined to the Particular, the error is of not much consequence, as in 1851, out of 2,789 congregations in England and Wales, only 93 belonged to the General Unitarian, 182 to the General New Connexion, 2 to the Seventh-day, and 15 to the Scotch Baptists,—a total of 292.

In 1760 Bogue and Bennett give the number of congregations as 390, and in 1792 a computation by one of their ministers gives 461 congregations in England and Wales; in 1832 the Calvinistic Baptists are reported, according to Mann, at 926, or about 1,126 altogether, for the same following the Baptist Union Report, though another computation, places them as low as 708. In 1839 the Calvinistic Baptists were given as 1,520 in the Baptist Union Report, but Conder places them at 1,350. In 1851 they were returned, as I have stated above, at 2,789; and since then the Baptist Handbook estimates them as follows: (The reason for the apparent decrease between 1851 and 1867 is, perhaps, explained by the fact that the Census reckoned all the Churches, the Handbook only those in Union.) Can it really be that these two powerful and aggressive sects are actually decreasing?

Years	Churches	Chapels	Members	Sunday Scholars
1867	2,411	2,642	221,524	192,334
1868	2,447	2,707	231,506	267,396
1869	2,563	24,840	235,435	294,400
1870	2,568	3,093	23,365	307,159
1871	2,602	3,044	243,395	315,080
1872	2,639	3,189	241,764	325,691

The above, however, includes both Ireland and Scotland, and after deducting the numbers there, we shall find that England and Wales contain:—Churches, 2,495; chapels, 3,040; members, 233,176; Sunday scholars, 320,120.

The above chapels are supplied by 1,670 pastors. This sect is the only one which does not employ lay agency. Last year 27 new churches were formed; 37 chapels opened, at a cost of 59,459*l.*; and 45 enlarged by the addition of schoolrooms, or otherwise, at a cost of 19,130*l.*; while chapel debts were liquidated or diminished in 26 localities, at a cost of 6,085. In 1871 the outlay on new chapels was 109,915*l.*; and on enlargements, &c., 19,565*l.*, being in the first case an average of 1,600*l.*, and in the second, an average of 1,830*l.* per new chapel. The ministers' stipends are very poor; for I find by the Report of the Pastors' Incomes Augmentation Society, in the Handbook for 1873, that two-thirds of their pastors receive an average stipend of 75*l.*, while many are even below 60*l.*, and only one-third rise to 120*l.* a year and upwards.

The Baptist colleges are as follows:—

Colleges	Established	Income	Students
Bristol	1770	1,589	19
Rawdon, Leeds . .	1804	1,679	17
Pontypool	1807	1,201	20
Regent's Park, &c. . .	1810	2,100	14
Haverfordwest . . .	1839	936	16
Chilwell, Notts . . .	1797	643	11
Pastors' College, Metropolitan Tabernacle . .	1856	5,000	78*
Llangollen	1862	626	15
Chamber Hall Bay . .	1866	1,142	16
Total	—	14,916	206

* Evening students, 118.

The course of study, as newly arranged for Rawdon, Bristol, and Regent's Park, is as follows:—

Biblical Study.

Introduction, Greek Testament, elementary Hebrew.

Theology.

Historical, apologetic, systematic; homiletics, with pastoral and other work; also mental and other studies.

Advanced Theological Course. (Special at Bristol.)

Higher New Testament criticism; history of doctrines; readings in the Fathers; Hebrew, Syriac, and Chaldee; Greek and Latin philosophical writers.

in 1800, are devoted to the same purpose, and have produced from the commencement 7,000*l.* Psalms and Hymns is likewise so distributed; the amount reaches 3,000*l.* since its first production in 1860. The profits of the New Hymn Book, first published in 1851, goes to the General Baptist Association, and the Baptist Tract Society has an income of 1,043*l.*, having distributed five hundred thousand tracts and handbills last year, while the total from the commencement in 1841 reaches nearly eight millions.

The Wesleyans.

The account of the rise of the Wesleyan Methodists, and of their remarkably complicated and elaborate polity, is copied from the report of Mr. Mann, who, himself a Wesleyan, was the better able to furnish an accurate sketch, while his impartiality, which no one can doubt, even though we may differ considerably from many of the conclusions sought to be established by the census, render his statement thoroughly trustworthy, even if they did not bear on its face proofs of strict accuracy.

The great religious movement which resulted in the ultimate formation of these separate communities commenced at the beginning of the second quarter of last century. In November 1727, John and Charles Wesley, sons of the vicar of Epworth in Lincolnshire, resolving, when at Oxford University, upon a more entire devotion of themselves to a religious course of life, began to associate with a few other persons, chiefly undergraduates, similarly minded, in order

to secure a more methodical employment of their time in profitable religious exercises. These consisted of meetings for prayer and serious conversation, of visits to the prisoners and the sick, of fasting, and of weekly reception of the sacrament. The strictness of their mode of life procured for them the name of 'Methodists.' George Whitfield, then a servitor in Pembroke College, joined the association seven years after its formation.—In 1735, the two Wesleys departed for Georgia to act as the spiritual overseers of the colony just formed, and with the expectation of preaching to the Indians: they continued there about two years, and ministered with limited success and much unpleasantness. There, however, they met with several settlers who belonged to the Moravian Church, whose principles and practices obtained much favour from John Wesley, and importantly affected the constitution of the future Methodist Societies. Accordingly, on Wesley's return to London, in 1738, about fifty persons agreed to meet weekly in small companies or 'bands,' of from five to ten persons each, for mutual conversation and confession, with occasional 'love feasts.' Desirous of more intimate acquaintance with the rules and habits of the 'Brethren,' John Wesley in the same year paid a visit to the Moravian settlement at Herrnhut in Germany; which seemed to him to present the singular appearance of a town where all the inhabitants were righteous. The Methodist Societies soon multiplied: in 1739, there were several in London; the principal one, which met in Fetter Lane, being a

combination of Moravians and followers of Wesley. In Bristol also, several societies were founded by John Wesley, whose preaching was at this time followed by extraordinary manifestations of emotion in his hearers. About this period Wesley separated from the Moravians, and in the next year (1740) from Whitfield. The subject of difference in the latter case was the doctrine of election; Mr. Wesley's principal and peculiar opinions, upon which he differed from the Calvinists, relating to the value of good works as a means of justification, the possible attainment of a Christian perfection in this life, the possibility of a believer's fall from grace, and the possession by the Christian of a full assurance of salvation.

Wesleyan Methodism now began to assume the appearance of an organized system. Funds were raised—meeting houses were erected or procured in various parts of England—and the members of the society were divided into classes of twelve persons, each with its spiritual superintendent or 'leader.' Mr. Wesley's first design did not extend to the formation of a new religious body: his idea was to gather into small societies, for mutual religious counsel and improvement, persons under serious impressions, who might thus, if previously connected with the Church of England, be the better fitted to receive her ministrations, or, if not before connected, might by this means be prepared for her communion. Himself a clergyman, and entertaining, for some time, exalted notions of the priestly office, and of

rubrical injunctions, it was only an invincible necessity that drove him to adopt, in order to diffuse among the multitude a knowledge of the Gospel, means not sanctioned by the Church. But when, because of the astonishing effects created by his preaching and by that of Whitfield, all the pulpits of the Established Church were closed against them, they were driven to pursue that system of itinerant field preaching, the prodigious influence of which has been so often and so vividly described. The speedy consequence of Mr. Wesley's labours was, that various Methodist Societies were formed in different parts of England; and, as few of the parochial clergy were found willing to assume the oversight of these new converts, Wesley was reluctantly induced to sanction the employment of lay preachers for this essential purpose; and by him, accordingly, experienced and proper persons were appointed to the superintendence of the members in particular localities. At first they were permitted only to *expound* the Scriptures, but it unavoidably occurred that many men of natural powers and energetic minds should feel an irrepressible desire more freely to proclaim the truths so strongly felt; and Mr. Wesley after considerable hesitation was constrained to yield this also, and to make selection of such followers as preachers as appeared to him to be possessed of adequate endowments and stability of Christian character. The zeal of these new preachers soon produced a great accession to the number of the Methodist converts; and Mr. Wesley found it

needful to draw a code of rules for the observance of the members of what was to be called the 'United Society,' defined to be 'a company of men having the form and seeking the power of godliness, united in order to pray together, to hear the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.' No formal creed was adopted, and persons of all denominations were admitted who complied with the above conditions. Various regulations, general and minute, were issued, tending to secure an uniform propriety of conduct and a sedulous attendance to religious means and ordinances. The rapid growth of the society necessitated further legislation, and accordingly the country was divided into circuits, each with its Assistant or Superintendent. Travelling preachers were allowed a stated sum for maintenance—all chapels were conveyed in trust to Mr. Wesley—and specific regulations were devised for the duties of assistants, helpers, and class leaders. In these affairs Mr. Wesley took counsel of his brother and a few other clergymen and some lay coadjutors, whom he invited to a conference with himself; but this assembly was invited merely to *advise*—Mr. Wesley retaining unparticipated power over all the proceedings of the Society.

In this position Methodism steadily advanced for several years, the number of adherents constantly increasing, and the preachers gradually acquiring confidence and aptitude: so much so, that at length, the various congregations pressing urgently for the

administration of the sacraments by their accustomed preachers, and the preachers being naturally themselves desirous of obtaining pastoral authority, Mr. Wesley was prevailed upon to assume the power of ordination. The first exercise of this authority was in 1784, when Dr. Coke was set apart for ministerial functions in America; and in 1787, three of the English preachers were ordained. In the year 1784, Mr. Wesley made provision for the permanence of the system by executing a deed poll, in which he declared trusts of the chapels which had been conveyed to him for preaching therein by such persons as he and his brother Charles and the survivor of them, and afterwards as the Conference (which had become a yearly assembly), should appoint. He thereby defined the Conference—named 100 persons as the first members—provided for filling up vacancies, and for admitting new and expelling unworthy members—and specified its powers and privileges. This deed he caused to be enrolled in Chancery for safe custody. No mention is made in this deed of the *doctrines* of the Society; but the deeds of trust for the settlement of the chapels universally refer to Mr. Wesley's notes on the New Testament and the first four volumes of sermons published by him as the test upon this subject.

The Original Connexion.

Unlike the case of most religious bodies, whose systems of church government have generally been settled at the very outset by a reference to the

supposed complete or adequate injunctions of the Scriptures on the subject, the system of Wesleyan Methodism has been almost wholly the development of circumstances, acting gradually and unexpectedly, and leading to the adoption of plans apparently inevitable or expedient, but found to be in no respect discordant with the Bible. Indeed, Wesleyans hold that Scripture does not furnish any absolute code of ecclesiastical polity; and that they may therefore properly so shape their constitution as expediency seems to dictate, if their schemes shall be in nothing inconsistent with such scattered indications as the sacred writings *do* afford. Accordingly, as has been shown, the classes, the lay preachers, the assistants, and the conference, all owed their origin primarily to *circumstances*, so disposed as to render indispensable, or certainly advisable, the various methods for securing to the rapidly increasing Society efficient government and discipline.

The polity of the Original Connexion is in most essential points the same as that devised by Mr. Wesley, but his death necessarily produced a great alteration in the relations of the people and the Conference. During his life he was absolute arbiter between them—restraining and reproving either party as he thought fit. After his death the Conference assumed that his power and authority descended upon them; but there was no one to restrain or moderate its exercise, and, after considerable dissension, from 1792 to 1797, certain rules, a portion of which are called 'The Rules of Pacification,'

were agreed to by the Conference, placing some limitation upon them. The effect of these and other rules, enacted subsequently in 1835 and 1852, is stated at pages lxxxv. and lxxxvi. of Mann's Report.

As at present settled, the form of church government somewhat resembles that of the Scottish Presbyterian churches in the order of the courts, in the relation they bear to each other, and in their respective constitutions and functions. The difference is in the greater degree of authority in spiritual matters exercised by the Wesleyan ministers, who preside in their courts not as mere chairmen or moderators, but as pastors. This is said by them to secure an equitable balance of power between the two parties, lay and clerical, in their courts, and thus to provide against abuse on either side. How far this was the case will be more clearly seen by a description of these various courts, tracing them upwards from the lowest to the highest,—from the Class to the Conference.

The Classes were the very first of the arrangements introduced by Mr. Wesley. They consist, in general, of about 12 persons; each class having its appointed 'leader,' (an experienced Christian layman, nominated by the superintendent of a circuit, and appointed by a leaders' meeting,) whose duty is to meet his class once every week—converse with each class member, hear from him a statement of his spiritual condition, and give appropriate counsel. Every member of a class, except in cases of extreme poverty, is expected to contribute at least a penny per

week towards the funds of the society. Out of the proceeds of this contribution, assisted by other funds, the stipends of the ministers are paid. The system of class meetings is justly considered the very life of Methodism.

The practice of the Wesleyan Methodists is, not to preach long in any place unless they succeed in forming a 'society;' so that, generally speaking, wherever they have a congregation they have also a 'society,' consisting sometimes of a single class, and from one to a considerable number according to the number of the members. The classes attached to each chapel or preaching place are, in the aggregate, called a '*society*.' Each class has its 'leader,' and the meeting of all the leaders of a society is called a 'leaders' meeting.' Each society answers nearly to a 'church' in other denominations; and as many societies as it may be found convenient to attach together form a 'Circuit.'

The public worship of these societies is conducted in each circuit by two descriptions of preachers, one clercial the other lay. The clerics are separated entirely to the work of the ministry—are members of, or in connection with, or received as probationers by, the Conference—and are supported by funds raised for that purpose in the classes and congregations. From one to four of these, called 'itinerant preachers,' are appointed annually for not exceeding three years in immediate succession to the same circuit. Their ministry is not confined to any particular chapel in the circuit, but they act interchange-

ably from place to place, seldom preaching in the same place more than one Sunday without a change, which is effected according to a plan generally remade every quarter. The lay, or 'local' preachers as they are denominated, follow secular callings, like other of their fellow subjects, and preach on the Sabbaths at the places appointed for them in the above-mentioned plan; as great an interval being observed between their appointments to the same place as can be conveniently arranged. By this means great variety and freshness is produced in their ministrations. No local or lay preacher is permitted to receive any remuneration for his services. By these means a circuit comprising perhaps twenty preaching places is adequately served with from two to four regular itinerants, assisted by the local preachers, at an expense proportionably small when compared with any system having a fixed minister for each congregation.

The public services of Methodists present a combination of the forms of the Church of England with the usual practice of Dissenting Churches. In the larger chapels, the Church Liturgy is used; and, in all, the Sacrament is administered according to the Church of England rubric. Independently of Sabbath worship, Love Feasts are occasionally celebrated; and a midnight meeting, on the last day of each year, is held as a solemn 'Watch Night,' for the purpose of impressing on the mind a sense of the brevity and rapid flight of time.

At present (1851) there are 428 circuits in Great Bri-

tain. Besides preaching in the various chapels in their respective circuits, the itinerant preachers administer the sacraments of Baptism and the Lord's Supper. One or other of them, according to an arrangement amongst themselves, meets every class in his circuit once in every quarter, personally converses with every member, and distributes to all such as have throughout the past three months walked orderly a *ticket*, which authenticates their membership. One of the ministers in every circuit is called the 'superintendent,' whose duties, in addition to his ordinary labours as a travelling preacher, are, to see that the Methodist discipline is properly maintained—to admit candidates into membership (subject to a veto by a Leaders' meeting),—and to expel from the society any member whom a Leaders' meeting shall pronounce guilty of any particular offence. Appeal, however, lies from his decision to a District meeting, and ultimately to the Conference. There is also a 'circuit steward,' whose duty is to receive from the society stewards the contributions of class members, and to superintend their application for the purposes of the circuit.

Once in every three months a 'Quarterly Meeting' is held, attended by the ministers, preachers on trial, and supernumeraries of the circuit,—the circuit, society, and poor stewards—the class leaders—the local preachers of three years' continuous standing, having been previously one year on trial—and the trustees of chapels, being members of society in the circuit. At these meetings candidates for the ministerial office

are proposed: the presiding minister nominates, and the meeting affirms or negatives his nomination. The stewards of the various societies within the circuit then deliver their collections to the circuit steward, and the stipends of the various ministers and other expenses of the circuit are paid. The circuit stewards are elected by this meeting at every December session, on the nomination of the superintendent.

A varying number of circuits, as the Conference deems expedient, form a 'District.' There are twenty-nine such districts in England and Wales. To every district a superintendent minister of a circuit in the district is appointed chairman. The district meetings—or district committees as they were originally called—are composed entirely of ministers, except when the business to be transacted relates to financial or other secular affairs, in which case circuit stewards and other laymen attend and vote. The general duties of these district meetings, which are held in the month of May, are: (1) To examine candidates for the ministry and probationers, and to try, and if necessary suspend, ministers; (2) To decide preliminary questions concerning the building of chapels; (3) To review the demands from the less wealthy circuits which draw upon the public funds of the connection for aid in supporting their ministers; (4) To elect a representative from the district to attend the next ensuing Conference. The 'District Committee,' between the sessions of the Conference, may interfere in any case of emergency,

and pronounce a decision, which is final till the next Conference.

There is also a district-meeting called the Financial District-meeting, held in September in each year, for the purpose of apportioning grants from the public funds for the support of the work within the district. There is also a third kind of district meeting, called the minor district meeting, to which an appeal lies from the leaders' meeting, and which has the power of deciding matters of discipline in the intervals between them and the May district meeting or the Conference.

The 'Conference,' the highest Wesleyan Court, is composed exclusively of ministers. It derives its authority from a deed of declaration, executed by Mr. Wesley in 1784, by which it was provided that, after the decease of himself and his brother Charles, 100 persons, named in the deed, 'being preachers and expounders of God's holy word, under the care and in connection with the said John Wesley,' should exercise the authority which Wesley himself possessed, to appoint preachers to the various chapels. Vacancies in the 'hundred' were to be filled up by the remainder at an annual Conference. In pursuance of this deed, a Conference of 100 ministers meets yearly in July, with the addition of the representatives selected by the district meetings, and such other ministers as are appointed or permitted to attend by the district committees. The custom is, for all these ministers to share in the proceedings and to vote; though all the decisions thus arrived at

must be sanctioned by the legal 'hundred,' ere they can have binding force. The Conference must sit for at least five days, but not beyond three weeks. Its principal transactions are, to examine the moral and ministerial character of every preacher—to receive candidates on trial—to admit ministers into the connection—and to appoint ministers to particular circuits or stations. Independently of its functions under this deed poll, the Conference exercises a general superintendence over the various institutions of the body; including the appointment of various committees, as, (1) The Committee of Privileges for guarding the interests of the Wesleyan Connection; (2) The Committee for the management of Missions; (3) The Committee for the management of Schools for educating the children of Wesleyan ministers; (4) The General Book Committee (for superintending the publication and sale of Wesleyan works); (5) The Chapel Building Committee (without whose previous consent in writing no chapel, whether large or small, is to be erected, purchased, or enlarged); (6) The Chapel Relief Committee; (7) The Contingent Fund Committee; (8) The Committee of the Auxiliary Fund for worn-out ministers and ministers' widows; and the committees for the various schools, theological institutions, &c.

The Conference has also assumed to itself the power of making new laws for the government of the Connection; provided that, if any circuit meeting disapprove such law, it is not to be enforced in that

circuit for the space of one year. Any circuit has the power of memorializing Conference on behalf of any change considered desirable, provided the June quarterly meeting should so determine.

The doctrines held by the Wesleyans are substantially accordant with the Articles of the Established Church, interpreted in their Arminian sense. In this they follow Mr. Wesley rather than Arminius; for although the writings of the latter are received with high respect, the first four volumes of Wesley's Sermons, and his Notes on the New Testament (which they hold to be 'neither Calvinistic on the one hand nor Pelagian on the other') are referred to as the standard of their orthodoxy. The continued influence of their founder is manifested by the general adherence of the body to his opinions on the subject of attainment to Christian perfection in the present life—on the possibility of final ruin after the reception of divine grace—and on the experience by every convert of a clear *assurance* of his acceptance with God through faith in Jesus Christ.

It is not my purpose to enter into the elaborate arrangement of committees and sub-committees, together with the minute directions by which the affairs of this great body are managed, nor would space allow me to enter into much detail, but a perusal of the Minutes of Conference would well repay those who are desirous of being thoroughly conversant with the subject: and I may here remark that all who take an interest in the great question of Church and Dissent should, instead of relying upon

partisan statements, procure and study the Minutes of Conference of the various Methodist bodies, the *Congregational Year Book*, and the *Baptist Handbook*. I proceed at once to the statistics of the Old Connection.

The number of members from the first has been for Great Britain as follows:—

Years	No.	Years	No.
1766	19,993	1826	231,045
1776	32,125	1836	293,132
1786	47,805	1846	341,468
1796	77,762	1856	263,835
1806	110,803	1866	331,137
1816	191,680		

The period between 1846 and 1856 was one of agitation and secession, resulting in the establishment of the Wesleyan Reform Union and the United Methodist Free Churches. As also the above is for Scotland and the Isle of Man as well as England and Wales, about 9,000 must be deducted from the last return in order to arrive at the number of full members in England and Wales.

In 1867 the number for Great Britain was 337,070; 1868, 342,380; an increase of 5,310, of which a very small portion would be referable to Scotland. But the total number for England was, in 1868: members, 332,583; on trial, 24,926. Ministers, 1,092 on trial, 233; supernumeraries, 194.

In 1869 the number for Great Britain, including

the Isle of Man, increased 3,146; and in 1870, for the same, 348,471, the highest number yet reached.

In 1871, the numbers were, for England and Wales:—Members, 338,850; on trial, 18,126. Ministers, 1,208; on trial, 191. Supernumeraries, 207.

The total number of members for Great Britain was 347,090 or a decrease of 1,381.

In 1872, the numbers for England and Wales were:—Members, 338,741; on trial, 20,058. Ministers, 1,235; on trial, 175. Supernumeraries, 207.

I am unable to give the exact number of chapels, inasmuch as they do not appear in the minutes of Conference, and the *Wesleyan Handbook*, in which they were to be found, has ceased to exist. In 1870, however, the chapels numbered 7,601, so that the proportion of ministers to chapels was smaller than that of any other sect, save the Primitive Methodists. In common, however, with all the Methodist bodies, they largely availed themselves of lay preachers, the number being in 1870 no less than 13,145. This society, the largest and probably the wealthiest of the dissenting communities, raises very large sums of money, not only for chapels, but also for schools, it having done more in the way of education, both in Day schools and Sunday schools, than any other.

In 1868, the total number of erections completed, including new chapels, ministers' houses, schools, enlargements and even organs, amounted to 354, the total cost being 248,928*l.*, of which 65,580*l.* was debt, while on the other hand the amount of debt discharged was 40,894*l.*, so that the amount actually raised

and paid was 224,242*l.*, or 214,635*l.* after adding the value of property sold. In 1871 there were erected 79 chapels, at a cost of 117,314*l.*; 9 ministers' houses, 7,604*l.*; 28 school-rooms, 14,531*l.*; 48 enlargements, 25,232*l.*; 26 organs, 5,211*l.* Total, 190, cost, 170,092*l.* There were also 65 other cases costing 58,272*l.*, of which 23,157*l.* was debt, so that the entire outlay, including debt, was 228,364*l.*; on 235 cases, there was also 53,120*l.* of debt cleared off, so that altogether, after deducting the debts and the amount raised by the sale of trust property, the amount actually raised and spent was 216,896*l.*

In 1872, the amount was 227,932*l.*

It should be observed that the amount raised in 1868, though 8,237*l.* less than in 1857, was no less than 42,399*l.* more than in any previous year; and hence we may draw the curious inference observable also in the other sects, that the number of chapels, &c., built and the amount spent upon them is by no means co-incident with the spiritual progress of the community.

The amount annually raised for other purposes was in 1869, and I imagine is much the same at present: Foreign Missions, 89,921*l.*; Home Mission and Contingent Fund, 23,166*l.*; Theological Institution, 6,376*l.*; Worn out Ministers and Auxiliary Fund, 3,077*l.*; Kingswood and Woodhouse Grove Schools Fund, 7,418*l.*; Education Fund, 5,816*l.*; a total of 135,778*l.*, according to the *Year Book* for 1870, and the same authority states that the average for ministers would be 120*l.* a year for those in full connection, which would give for the 1,235 148,200*l.*, and 60*l.*

for those on trial, which would give 10,500*l.*, a total of 158,700*l.* per annum, besides about 36,000*l.* for the Sunday schools, which have since much increased. The Wesleyan Missionary Society is usually reckoned at upwards of 150,000*l.* a year, but the difference is, I believe, to be accounted for by the fact that foreign and colonial subscriptions are included in the larger amount. On the other hand the Children's Fund raises about 22,538*l.* per annum. I do not include the Thames Mission nor the Metropolitan Chapel Building Fund, as it is most likely that the sums spent by them come under the Home Mission and Contingent Fund, and the statistics above quoted from the proceedings of Committee of Review on chapel affairs. The total amount annually raised will therefore be: Annual subscriptions, 158,316*l.*; spent on building, 220,000*l.*; ministers' salaries, 158,700*l.*; total, 517,016*l.*; besides between 40,000*l.* and 50,000*l.* a year spent on education. There are also a few other funds mentioned in the Minutes of Conference, but I omit them as no details are given.

The Day Schools in		1858	were	450,	scholars	55,738
„	„	1863	„	456,	„	79,582
„	„	1868	„	671,	„	111,004
„	„	1871	„	889,	„	150,765
„	„	1872	„	910,	„	166,405

The amount of children's pence for this last year was 59,925*l.*; Government grants, 49,929*l.*; subscriptions, 21,274*l.*; total, 131,129*l.* All the items exhibiting a considerable increase. The amount of salaries, including payments to pupil teachers, assistants,

87,881*l.*; other expenses, 45,839*l.*; total, 133,720*l.* 757 certificated teachers were employed, of whom 472 were masters and 285 mistresses, and the number of pupil teachers and candidates was 1,719. It does not appear that so many buildings were erected expressly for day schools as in 1872; 6 new inspected schools were opened in new buildings, against 31 commenced in existing buildings, and the same was the case in former years.

The Sunday schools are as follows:—

1858	Schools	4,234,	Scholars	443,342
1863	„	4,823,	„	527,313
1868	„	5,240,	„	582,020
1871	„	5,541,	„	638,606
1872	„	5,612,	„	654,577

With 107,727 teachers and officers.

I conclude this notice of the Old Connection with a list of the subjects required to be taken up by preachers on trial, taken from three different years, to show their theological training.

The following shall be the subjects for examination for 1869–70, viz.:—

For Preachers in the first year of trial.

Fletcher's Equal Check.
Garbett's God's Word Written.
Angus, Bible Handbook.
In Greek, Matthew v., vi., vii.

For those in the second year.

Wesley on Original Sin.
Pearson on the Creed, article II.

Westcott on the Canon of the New Test.
The two books of Samuel and the Kings.
Greek, Acts xvi., xvii., xix., xxiii.

For those in the third year.

Watson's Institutes, Part II.
Kidder's Homiletics.
Howe's Living Temple, Part II.
The Pentateuch.
Greek, St. Paul's Epistle to Timothy.

For those in the fourth year.

Wesley's Sermons, First Series, Nos. XXX. to LIII.
Burton's History of the Christian Church.
Butler's Analogy.
The Acts.
Hebrew, Genesis, xv. and xxii. Psalms, i., xix. and li.

1871–72 and 1872–73 :—

First Year.

Pearson on the Creed, Article II.
Garbett's God's Word Written.
Acts.
Greek, Gospel of St. John, xviii.–xxi.

Second Year.

Wesley's Notes on Romans and Galatians.
Pearson on the Creed, Article VIII.
Oosterzee's Lectures on St. John's Gospel.
St. Luke's Gospel.
Greek, Acts vii.–xii.
Hebrew, Malachi.

Third Year.

Watson's Institutes, Part II., c. x.–xvi.
Moore's Thoughts on Preaching.
Butler's Analogy, Part I.
Exodus.
In Greek, St. James.
Hebrew, Jonah.

Fourth Year.

Wesley's Sermons, I., XXX.
Jackson's Institutions of Christianity.
Butler's Analogy, Part II.
Daniel.
Greek, Ephesians.
Hebrew, Isaiah xl.–xlii.

1873–4:—

First Year.

Pearson on the Creed, Article II.
Paley's Horæ Paulina, Birks' Edition.
Acts.
Greek, St. John's Gospel, v.–vii.

Second Year.

Rev. H. W. William on Epistle to the Hebrews.
Dr. Osborn's Fernley Lecture.
Westcott, 'Bible in the Church.'
St. Matthew.
Greek, Acts xiii.–xviii.
Hebrew, I Samuel, i.–iv.

Third Year.

Wesley's Sermons I., XXX.
Pope's Fernley Lecture.
Butler's Analogy, Part I.
Deuteronomy,
Lightfoot on Galatians.
Hebrew, Psalms cxxi.–cxxx.

Fourth Year.

Broadus' Homiletics.
Jackson's Institutes of Christianity.
Butler's Analogy, Part II.
St. John's Gospel.
Greek, I Timothy.
Hebrew, Isaiah lii.–lv.

The Methodist New Connexion had its origin in the agitation which arose in the parent body shortly after the death of John Wesley. The immediate objects of the dispute had reference to the "Right "of the people to hold their public religious worship "at such hours as were most convenient, without "being restricted to the hours of the Established "Church." 2. "The right of the people to receive "the ordinances of Baptism and the Lord's Supper "from the hands of their own ministers and in "their own places of worship," and more especially, "3. The right of the laity to participate in the spiritual "and secular government of the body." Wesley, while he lived, was of course absolute, and after his decease the Conference attempted to retain his power.

A "Plan of Pacification" was adopted by the Conference in 1795, and was received with general satisfaction as far as the ordinances were concerned; but the question of lay influence remained untouched till 1797, when the Conference conceded that the Leaders' Meetings should have the right to exercise an absolute veto upon the admission of new members to the society, and that no member should be expelled for immorality until it had been proved at a Leaders' meeting. Certain lesser rights were at the same time conceded to the quarterly meetings, in which the laity were represented by the presence of their stewards and class leaders. But this was the extent of the concessions, and all propositions for lay delegations to the Conference, and even the district meetings, were rejected. Foremost among those who remained unsatisfied was the Rev. Alex. Kilham, who, like the Wesleys, was born at Epworth. Mr. Kilham first acquiring prominence as an assertor of the right of Methodists to meet for worship in church hours and to receive the sacraments from their own ministers, was gradually led to take an active part in advocating the principle of lay participation in the government of the Connexion. For the vigorous expression of these sentiments in a pamplet entitled "The Progress of Liberty" he was expelled from the Connexion, 1796, and accordingly the New Connexion was formed August, 1797.

The progress of the New Connexion, including Ireland and the Colonies, was :—

1797 .	5,000 members.	1833 .	14,784 members.
1803 .	5,280 „	1840 .	21,836 „
1813 .	8,067 „	1846 .	20,002 „
1823 .	10,794 „	1853 .	21,384 „

The diminution in 1846 is explained by the fact that between 1841-43, 4,703 members left the Connexion owing to the expulsion of a popular preacher on account of unsound doctrine.

In 1853, the Connexion in England and Wales, stood as follows:—Chapels, 301; ministers, 95; local preachers, 814; members, 16,070; Sunday-schools, 273; teachers, 7,335; scholars, 44,337.

In 1870 there were, including Home Missions, chapels, 317; ministers, 148; local preachers, 1,117; members, 22,870 (a decrease of 649 from the previous year); probationers, 1,537: Sunday-schools, 436; teachers, 10,146; scholars, 69,413.

In 1871:—Chapels, 412; ministers, 143; local preachers, 1,140; members, 22,037; probationers, 1827; Sunday-schools, 406; teachers, 9,834; scholars, 68,492.

In 1871, 8 new chapels were opened, 6 enlarged, 2 were being built, two schools were opened, and 1 was being built.

In 1872, 4 new chapels were opened, 8 were being built; 4 schools were opened and 4 were being built.

But the cost of these buildings does not appear, and I must also state that I by no means guarantee accuracy in endeavouring to analyse the very complicated accounts which the smaller sects present to our notice. As the aggregate amount is not very large, this will be of the less importance.

They have a Contingent Fund, 617*l.* per annum; a Paternal, 1,335*l.*; Beneficent Fund, 764*l.*; Chapel 790*l.*; Foreign Missions, 5,296*l.*; Home Missions, 1,244*l.*; total, 10,052*l.* In addition to this, Ranmoor Theological College, Leeds, has 310*l.* a year collected for it, while its endowments raise it to 1,720*l.* per annum.

The Primitive Methodists arose from an endeavour to revive the original Methodist plan of field preaching, which a member of parliament has been advocating the other day as a means of retrieving what seemed to him to be the falling fortunes of Methodism. The principal agents in this revival were Hugh Bourne and William Clowes, but in 1807 the Conference stamped these meetings with its disapproval, and in consequence, this Connexion was formed, the first class, consisting of 10 members, having been formed at Standley, 1810.

Their doctrines are similar to those of all the Methodist bodies, and the only difference in their ecclesiastical polity is that the Conference is composed of two-thirds laity and one-third ministers.

Their progress is shown on p. 172, including Missions and the Colonies.

In considering this prodigious number of local preachers, one is apt to consider, as in the case of some other of the sects, especially when conversant with the usual value of volunteer labour, how far the result is commensurate with the apparent show, and whether a far smaller number would not have been more effective. Volunteer labour is invaluable, we

Years	Chapels	Rooms	Preachers	Local Preachers	Members	Schools	Teachers	Scholars
1820	—	—	202	1,435	7,842	—	—	—
1830	421		240	2,719	35,733	—	—	—
1840	1,140	—	487	6,550	73,990	—	—	—
1850	1,555	3,515	510	8,524	104,762	1,279	20,114	103,310
1853	1,789	3,565	568	9,594	108,926	1,535	22,792	121,304
1869	3,360	2,963	943	14,169	161,229	3,282	46,193	258,857
1871	3,585	2,813	973	14,406	161,343	3,389	47,941	281,085
1872	3,710	2,697	962	14,587	161,464	3,454	48,776	290,141

could not do without it, but those who are accustomed to such things know how prone men are to place their names on committees, the result being simply an increased expenditure in paper and printing.

I regret that I am unable entirely to separate the Welsh and English statistics from the whole; that the number of members for England and Wales in 1869 was 149,652, being a considerable increase over the preceding year, with 773 travelling preachers or ministers; in 1871, 149,771 members; and in 1872, 149,180, with 779 preachers. At the present time there are in England and Wales 3,143 chapels, which have 666,251 sittings; including rooms, there are about 800,000 sittings. They have cost 1,206,150*l.* of which 552,710*l.* still remains to be paid. In 1871, 116 chapels were built, with 25,788 sittings; the total cost, 72,297*l.*, of which 40,506*l.* was debt. In the same year the amount of debt paid off was 24,509*l.*, and the entire income of the various districts, 11 in number, was 132,942*l.* I imagine that the debt cleared off, the money paid for new chapels, preachers' salaries, and the collections for different purposes, must all be included in the above. The decrease in the number of rooms seems to show that they are gradually substituting chapels for them, and therefore the increase of chapels is not all pure gain. Indeed the total rebuilding of chapels on the same spot, and the removal of a chapel to another locality more suitable, or perhaps to another locality altogether, must be taken into account in all these sects.

There are generally from 20 to 30 such cases reported every year in the Old Connexion Committee of Review, and the money obtained by the sale is considerable. In 1870, the number of chapels built was 109, with 22,067 sittings, at a cost of 50,135*l.*, of which 28,929*l.* was debt.

They have a Conference Fund amounting on the average to 2,000*l.* a year, the curious and minute disbursement of which, as in the case of some of the other Wesleyan bodies, are well worth a glance; a Beneficent Fund of 4,000*l.* a year, of which, however, 2,500*l.* is derived from the profits of the Book-room, and which grants annuities of usually from 4*l.* to 30*l.* to preachers, and from 2*l.* to 20*l.* to widows, besides 2*s.* a week to young orphans; an Auxiliary Fund, supported entirely by grants from the Book-room, averaging from 300*l.* to 350*l.* a year; a Missionary Society, averaging about 12,000*l.*, of which 400*l.* a year comes from the Book-room: a Theological Institute, supported by students' fees and a grant of 250*l.* from the Book-room, and about 200*l.* a year subscriptions and donations; Elmfield College, York, really a boys' school, with 92 boys, with a revenue of 3,200*l.* a year, almost entirely, I believe, derived from fees; A Metropolitan Chapel Building Fund, with a fluctuating income of from 100*l.* to 200*l.*; and a General Chapel Fund of about 1,000*l.* The rules with regard to their preachers are, or were, very strict. They may not engage in trade, nor marry without notice to the quarterly meeting, where the propriety of his choice is to be considered, nor be-

long to the Odd-fellows or any similar association, nor speak at public meetings or elections. They must, in addition to preaching, pay at least thirty pastoral visits weekly, to different families. When health and circumstances allow, they must not spend more than seven hours in sleep each night, nor more than four hours in study each day, and the remainder of the time must be passed in active ministerial labours. For this work the salaries do not seem excessive. Married preachers have 60*l.* the first year, 64*l.* the second, 68*l.* the third, 72*l.* the fourth. Probationers receive 24*l.* the first year, and 28*l.* for the remaining years of their probation. Unmarried preachers, if on the "Approved List," get 32*l.* a year, with an allowance of 18*l.* for lodging, board, and washing. Hence it does not appear that many inducements are held out to matrimony, especially when we consider that a wife chosen for one by a committee might be possibly distasteful.

The Bible Christians, or Bryanites, were not the result of a secession from, but rather an outgrowth of the Methodist body. It was founded by William O'Bryan, a local Methodist preacher in Cornwall, who separated in 1815, and began to form societies of his own. The first Conference was held in 1819, when there were 30 preachers, and the Connexion was then first divided into 12 circuits. The founder seceded from the body in 1829. The main difference consists in there being a more popular system of government, as the Conference consists of equal numbers of ministers and laymen, the former being

all the itinerant preachers or ministers, the latter the representatives deputed by the various societies. The same combination obtains in the inferior meetings.

In 1861 there were:—Chapels, 403; ministers, 113; local preachers, 1,059; members, 13,862.

In 1871 there were:—Chapels, 544; preaching places, 112; ministers, 130; local preachers, 1,358; members, 17,761; on trial, 425; Sunday-school teachers, 7,861; scholars, 32,096. Being a decrease of 137 on the number of the previous year.

In 1872:—Chapels, 555; preaching places, 104; ministers, 124; local preachers, 1,339; members, 18,145; on trial, 328; teachers, 6,858; scholars, 32,665.

In 1870, 5 chapels, 2 schoolrooms, and 1 minister's house were completed, of the cost of which only 40 per cent. was paid.

In 1871, 8 chapels, and in the last four years, 40 chapels, about the same number of schoolrooms, 3 preachers' residences, and 7 colleges, besides vestries, &c., have been erected or purchased.

The amount for chapels, schools, enlargements, the latter usually in very small sums, is not given, but the minutes of 1872 give the very significant fact that, of 20,000*l.* raised for chapels at home and in Australia, 6,000*l.* was paid as interest on borrowed money. The Auxiliary and Beneficent Fund amounts to 131*l.* a year; the Educational to 110*l.*; the Chapel Fund to 113*l.*; and the General Fund to 494*l.* There is also a Preachers' Fund, and a Children's

Salaries Fund, and a Missionary Society, but the profits of the Book-room help some of these.

The following was, in 1851, the salaries of preachers:—

	£	s.
A Single Man on Trial	10	0
„ „ full Connexion	12	12
„ „ „ after 12 years	14	0
A Female Preacher	7	0
Man and Wife	30	0
First Child under Sixteen	6	0
Second „ „	5	10
Third „ „	5	0
Every future Child	4	10

Houses were also provided, but the rent was not to be more than 4*l.* in the country, and 6*l.* in a town.

This sect is the only one which allows of female preachers; but only one now remains, Catherine Harris.

United Methodist Free Churches.

In 1834 a controversy arose on the subject of the proposed establishment of a theological college, and a minister who disapproved of such a measure, and prepared some remarks against it, was expelled from the Connexion, together with his sympathisers. This led to wide-spread agitation on the general subject of Wesleyan Methodist Church Government, and the Conference of 1835, to still the discontent, and settle some disputed points of previous Conference legislation, issued certain laws, the effect of which was briefly this: Prior to 1797 the preachers

claimed and exercised a plenary legislative and disciplinary authority in the societies. This caused considerable discontent, and after much commotion in the body, the Conference of Preachers published in 1797 an address, in which they professed to make great sacrifices of authority for the good of the people. Laymen were admitted to participate in the administration of discipline, and were invested with some other prerogatives. In consequence of these concessions the Connexion was at peace for thirty years; but in 1827 a dispute originated which revived the question as to the power of preachers to expel from the society; and, as this power was then both claimed by preachers and exerted, some few thousand members quitted the Connexion. The impugners of the conduct of the Conference maintain that, by the alterations made in 1797, no member could be legally expelled without consent of the majority of a Leaders' Meeting—consisting of lay officers presided over by a minister; and that this meeting has authority to decide both as to the fact of guilt and as to the amount of punishment. The Conference advocates asserted that the real intention was that the Leaders' Meeting should try only the fact of *guilt*—the amount of *penalty* being left to the Superintendent Minister. To this it was objected that such ministerial claims were totally opposed to the concessions made in 1797, and inconsistent with the rights of the laity as set forth in the Scriptures. The Conference of 1835 declined to withhold from ministers the exclusive power of passing sentence on

convicted members—viewing this to be a disciplinary authority essentially pertaining to the pastoral office; but, to guard the members against unfair treatment, it enacted (1) that the sentence should not be pronounced till a week after the trial; (2) that, in difficult cases, the superintendent should consult the leaders and others; (3) that cases of proposed expulsion should be brought before the weekly meeting of preachers; and (4) that an appeal should be allowed by either party to a 'minor district meeting,' composed of five preachers, two selected by the superintendent and two by the accused, the fifth being universally the chairman of the district. Another point of difference regarded the restrictions which the Conference had placed upon the expression of opinion, on the part of circuits, as to changes which might be desirable in Methodistic regulations. By the laws adopted in 1835 no meeting to consider grievances or suggest alterations could be held except a 'special circuit meeting.' This could only be held if the superintendent, on inquiry of the stewards (after every June quarterly meeting, but at no other time), found considerable dissatisfaction prevalent. When allowed, it could only meet in one particular week of the whole year; and, when actually met, it could not discuss any changes 'in the essential principles of Methodism,' nor any question not relating to 'the proper business of their own societies or circuits.'

These concessions or enactments, which appeared to give no further privileges to the laity, but virtu-

ally to leave the government of the Connexion and the fate of members in the hands of the ministers exclusively, failed to satisfy the movement party, which, in consequence, seceded, and, in 1835, became the 'Wesleyan Methodist Association.'

As already intimated, the 'Association' differs from the 'Old Connexion' only with regard to the specific subjects of dispute which caused the rupture. The only variations, therefore, are in constitutional arrangements, and the principal of these are the following:—

The Annual Assembly, answering to the Conference of the Old Connexion, is distinguished by the introduction of the laity. It consists of such itinerant and local preachers, and other official or private members as the circuits, societies, or churches in union with the Association, and contributing 50*l.* to the support of the ministry, elect. The number of representatives is local by the number of constituents. Circuits with less than 500 members send one, less than 1,000 two, and with more than 1,000 three. The Annual Assembly admits persons on trial as preachers, examines them, receives them into full connexion, appoints them to their circuits, and excludes or censures them when necessary. It also directs the application of all General or Connexional Funds, and appoints a committee to represent it till the next Assembly. But it does not interfere with strictly local matters, for each circuit has the right and power to govern itself by its local courts without any

interference as to the management of its internal affairs. The Association also gives more influence to the laity in matters of church discipline than is permitted by the Old Connexion. It is therefore provided that no member shall be expelled except by a majority of a Leaders' Society or Circuit Quarterly Meeting.

In 1852 there were :—

Itinerant Preachers and Missionaries	90
Local Preachers	1,016
Members	19,411
Chapels	329
Preaching Places, Rooms, &c.	171
Sunday-schools	322
Teachers	6,842
Scholars	43,389

In 1849 some parties having circulated throughout the Old Connexion certain anonymous pamphlets called Fly Sheets, in which some points of Methodist procedure were attacked, the Conference tendered to every minister in the Connexion a Declaration reprobating the circulars, and repudiating their authorship. Several ministers refused to submit to this test, notably the Rev. James Everitt, as being an unfair attempt to force the offending parties to criminate themselves, and partaking of the nature of an inquisition. The Conference, however, held that such a method of examination was both Scripturally proper, and accordant with the usages of Methodism ; and the ministers persisting in their refusal were expelled. This stringent measure caused great excitement, and

many meetings were held, but the Conference steadily pursued its policy, considered all such meetings violations of Wesleyan order, and, acting through the superintendent ministers in all the circuits, punished by expulsion all persons who attended them.

These proceedings are thus referred to in the obituary notice of the Rev. J. Everitt in the minutes of the 16th Annual Assembly of United Methodist Free Churches, 1872.

'At the Conference of 1849 the Wesleyan Connexion was in a state of great excitement, owing to the circulation of certain publications known as the "Fly Sheets." To that Conference he was summoned, and was required to declare whether he was the author of those publications. He demanded to know whether there were any accusations lying against him, and who was his accuser. He insisted on hearing the evidence by which such accusation was sought to be sustained, and declared that after he had had an opportunity to defend himself, he would then submit to the judgment of the Conference. This reasonable demand was denied him. He would not sacrifice his self-respect and manliness. He would not suffer the rights of the ministers of the body to be trampled underfoot in his person. He was resolved to maintain, at any risk, the sound English principle of jurisprudence, that every man is regarded innocent till proved guilty. He held stoutly by the characteristic feature of the law which Rome, unenlightened by the Gospel, recognised as inseparable from the due administration of justice—"It is not the manner

of the Romans to deliver any man to die before that he who is accused have the accuser face to face, and have license to answer for himself concerning the crime laid against him." For the maintenance of this principle the Wesleyan Conference expelled one of its most gifted and distinguished ministers. Standing forth in defence of such principles, his name must henceforth be inscribed on the glorious roll of men who have suffered in maintaining the claims of right against the despotism of might.'

In 1851 the expelled parties had not formally seceded, but demanded their readmission into the parent body. Their numbers were, however, estimated as follows:—

Chapels or Preaching Places	2,000
Preachers	2,800
Members	52,000
Sunday-schools	7,000
Teachers	12,000
Scholars	80,000

Not being readmitted, they united with the Association in 1851, under the name of United Methodist Free Church; and in 1871 the number of the Connexion was as follows:—Itinerant preachers, 275; local, 3,245; members, 61,992, a decrease of 906; on trial, 4,544. Chapels, 1,196; preaching rooms, 249; Sunday-schools, 1,141; teachers, 23,655; scholars, 153,774. They had also 63 day schools, 123 teachers, and 7,429 scholars. 32 chapels had been built, and 11 enlarged during the year.

In 1872: Itinerant preachers, 278; local, 3,250;

members, 61,354; on trial, 4,573. Chapels, 1,207; preaching rooms, 288; Sunday-schools, 1,151; teachers, 23,612; scholars, 153,616; day schools, 65; teachers, 145; scholars, 8,707. During the year 29 chapels had been built and 14 rebuilt.

The Connexional Chapel Fund amounted last year to 1,548*l.*, but of this only close on 700*l.* was subscribed, the remainder being a grant of 150*l.* from Book-room, balance and loan repaid.

The Chapel Loan Fund was 5,552*l.*, of which 2,801*l.* was balance, and 1,675*l.* loans repaid.

The Sunday-school and Local Preachers' Fund, 2,621*l.*

The Superannuation Fund paid 538*l.* in annuities, 150*l.* in grants for furniture, and 200*l.* on account of personal or domestic affliction.

The circuit contributions to this fund were 78*l.*, and 250*l.* Book-room grant; there were also 358*l.* of subscriptions other than circuit, and there was a considerable balance, and moneys accruing from loans repaid, the total amount of loans out being 15,000*l.*

The Preachers' Children's Fund amounted to 1,341*l.*

The missionary income, less moneys raised in New Zealand, West Indies, and West Africa, was 8,933*l.*, of which 3,679*l.* went on Home Missions.

The ministers' salaries were in 1871 fixed at 90*l.* a year, when in full connexion, with furnished house, rent, and taxes, or 15*l.* per annum in lieu of these; and in 1872 it was determined to move the Annual

Assembly in 1873 to raise the married ministers' salaries 10*l.*, and the unmarried 5*l.*

The books read by the 'brethren' who were to be examined were as follows, by which it appears they have to undergo a four years' course :—

1st year. Morell's Grammar, Paley's Evidences by Whately, Watson's Institutes, Part ii.

2nd. Whately's Logic and Rhetoric, Studevant's Preachers' Manual.

3rd. Butler's Analogy, Whewell's Astronomy and General Physics, Neander's Church History, vol. i.

4th. Paley's Natural Theology, edited by Brougham and Bell, Wayland's Elements of Moral Science, Angus' Bible Handbook.

It appears that this sect also, and, perhaps, most of the others, reserves to itself the right of interdicting their ministers' marriages, for in the obituary of John Rogers, 1872, we read, 'While labouring in Huddersfield he obtained the consent of the Connexional Committee to his entering the matrimonial state, and became united to Miss Sophia Brooker, an estimable and pious young lady, then residing at Woolwich.' This young lady was consoled for her husband's death by a grant of 20*l.* from the Superannuation and Beneficent Fund.

The following is the Declaration of Principles of the above body :—

1. That the Church of Christ is the whole body of true believers.
2. That Christ is head over all things to His

Church, and His Word the only and sufficient rule both of its faith and practice.

3. That no rules or regulations should be adopted but such as are in accordance with the holy Scriptures, and have received the full concurrence of the Church.
4. That the admission of members into the Church, the exercise of discipline upon them, and their exclusion from the Church, are rights vested solely in the hands of church members, to be exercised by them either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the general business of the church.
5. That the nomination and election of all office bearers is the unalienable right of the Church.
6. That while desirous to maintain the Connexional principle, we hold that all local events should be independent, and their decisions affecting internal economy final.
7. That any restriction upon discipline and free interchange of opinions on matters affecting the interests of the Church is an unwarrantable interference with its liberties and the right of private judgment.
8. That preachers of the Gospel are not 'lords over God's heritage,' for 'one is your Master even Christ, and all ye are brethren.'

I am unable to state the precise origin of the Wesleyan Reform Union, the smallest of the Wesleyan bodies, and apparently in a moribund condition; but as the 18th Delegate Meeting was held 1869, I imagine that it originated with the 'Fly Sheets' agitation, and was either an original split or a portion of the

Wesleyan Reformers who held aloof from the amalgamation mentioned above.

In 1869 there were:

Ministers, 19; chapels and preaching places, 284; preachers, 60; on trial, 128; members, 8,659, a decrease of 764; on trial, 371; Sunday-schools, 168; teachers, 3,134; scholars, 18,056.

Like all the bodies, they persist in multiplying their chapels, for they had seven more than the year before, though even their Sabbath-schools had decreased in number.

In 1872:

Ministers, 14; chapels and preaching places, 256; preachers, 581; on trial, 92; members, 7,530; on trial, 463; Sunday-schools, 185; teachers, 3,236; scholars, 18,588.

Their Home and Colonial Missions amounted to 339*l.*, and the Chapel Relief Fund to 75*l.*

Whitfield, though he had extraordinary success as a preacher, and separated from Wesley, never founded a sect, and the Countess of Huntingdon's Connexion is practically, I believe, merged in the Congregationalists.

The great revival of religion commenced in England by Wesley and Whitfield had been preceded by a similar event in Wales. The principal agent of its introduction there was Howel Harris, a gentleman of Trevecca, in Brecknockshire, who, with a view to holy orders, had begun to study at Oxford, but, offended at the immorality then prevalent, had

quitted college, and returned to Wales. He shortly afterwards began a missionary labour in that country, going from house to house, and preaching in the open air. A great excitement was produced; and multitudes attended his discourses. To sustain the religious feeling thus awakened, Mr. Harris, about the year 1736, instituted 'Private Societies,' similar to those which Wesley was, about the same time, though without communication, forming in England. By 1739 he had established about 300 such societies in South Wales. At first, he encountered much hostility from magistrates and mobs; but after a time his work was taken up by several ministers of the Church of England; one of whom, the Reverend Daniel Rowlands, of Llangeitho, Cardigan, had such a reputation, that 'persons have been known to come 100 miles to hear him preach on the Sabbaths of his administering the Lord's Supper;' and he had no less than 2,000 communicants in his church. In 1742, 10 clergymen were assisting in the movement, and 40 or 50 lay preachers. The first chapel was erected in 1747, at Builth, in Brecknockshire.

In the meantime, North Wales began to be in a similar manner roused; and, in spite of considerable persecution, many members were enrolled, and several chapels built. The Rev. Thomas Charles, of Bala, one of the founders of the British and Foreign Bible Society, was, towards the termination of the century, a prominent instrument in effecting this result.

The growth of the movement, both in North and South Wales, was extremely rapid; but the process of

formation into a separate body was more gradual and slow. At first, as several of the most conspicuous labourers were clergymen of the Established Church, the sacraments were administered exclusively by them; but, as converts multiplied, the number of Evangelical clergymen was found inadequate to the occasion: many members were obliged to seek communion with the various dissenting bodies; till, at last, in 1811, 21 among the Methodist preachers were ordained, at a considerable Conference, and from that time forth the sacraments were regularly administered by them in their own chapels, and the body assumed distinctly the appearance of a separate Connexion.

The 'Private Society,' among Welsh Calvinistic Methodists, corresponds to some extent with the 'Society' among Wesleyans. The members must conform themselves to certain rules of discipline, designed to secure uniform sobriety of life and the diligent practice of religious duties. In the latter are included, in addition to public worship on the Sabbath, home or family worship twice a day, and private meetings once a week for Scripture reading, prayer, and 'free conversation for instruction, admonition, and comfort.' Each society has two or more 'leaders,' chosen by itself and approved by the monthly meeting, who conduct the weekly private meetings.

A *county* in Wales corresponds with a Wesleyan 'Circuit,' or to a Scottish Presbytery. All the church

officers within a county, whether preachers or leaders of private societies, are members of the 'Monthly Meeting' of the county. The province of this meeting is, to superintend both the spiritual and secular condition of the societies within the county.

The 'Quarterly Association' performs all the functions of the Wesleyan 'Conference,' or of the 'Synod' amongst Presbyterians. There are two meetings held every quarter; one in North Wales, and the other in South Wales. The Association consists of all the preachers and leaders of private societies in the Connexion. 'At every Association, the whole Connexion is supposed to be present through its representatives, and the decisions of this meeting are deemed sufficient authority on every subject relating to the body through all its branches. It has the prerogative to superintend the cause of Christ among the Welsh Calvinistic Methodists through Wales and England, to inquire into the affairs of all the private and monthly societies, and to direct any changes or alterations which it may think requisite.' It is at this meeting that the ministers are selected who are to administer the sacraments.

The ministers among the Welsh Calvinistic Methodists are itinerant. They are selected by the private societies, and reported to the monthly meetings, which examine into their qualifications, and permit them to commence on trial. A certain number only, who must previously have been preachers for at least five years, are ordained to administer the sacraments,

and this ordination takes place at the Quarterly Associations. The preachers are appointed each to a particular county; but generally once in the course of a year they undertake a missionary tour to distant parts of Wales, when they preach twice every day, on each occasion at a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which fund a trifling sum is given to them after every sermon. In 1837, a college for the education of ministers was established at Bala, and in 1842 another was established at Trevecca.

The mode of public worship adopted by the Welsh Calvinistic Methodists is much the same as that of most dissenting churches; but often the peculiar warmth and enthusiasm of the national character breaks through the ordinary sedateness of devotion, and is manifested by an irrepressible demonstration, either of voice or action. Especially when the preacher dwells upon the exalting topics of the Christian's irreversible security and ultimate reward are these emotions manifested; and the feeling of unbounded joy displays itself in leaps and exclamations. This peculiarity is now much less observable than some time back. It formerly exposed the body to considerable censure, and procured for them the name of 'Jumpers.' Members of the Connexion, while asserting that the practice forms no part of their acacknowledged system, but results entirely from spontaneous and resistless impulse, do not, however,

various Methodist bodies to the Premier, in which he estimated that the number of persons "influenced" by Methodism was three times that of the Church members and Sunday-scholars combined, a loose, but at the same time pleasant mode of calculation, and one which conveniently forgets that many Sunday-scholars belong to the "Churches." I never heard a great flirt accused of practising polygamy, though she has probably some slight influence over her admirers; nor do the teetotal societies consider the drunken relatives of their members as forming part of their body.

Mr. Mann estimated the number of dissenters in 1851 at five millions and a quarter, but this included all the sects except Roman Catholics, and for these four hundred thousand must be deducted. The Wesleyans of all classes possessed in round numbers 690,000 Church members in 1872, as against 630,000 in 1851, and therefore the total number who habitually worship with the dissenters will not be very much greater now than they were in 1851.

In 1870 Mr. Ravenstein published a pamphlet giving the number of dissenters derived from the marriage returns; he makes their number in 1860 to have been 3,686,000 or 17·38 of the then population, and he refers to a "real" religious census in Ireland, which, in 1861, gave 678,661 churchmen in Ireland, when a return of marriages would have placed them at 682,732, and Mr. J. G. Hubbard has, I believe, come to a very similar conclusion by comparing not only the marriage but several other returns of the same nature. While speaking of this excellent little

pamphlet, I must not omit to mention one grave error into which the author has fallen when he infers that because the rate of dissenters' marriages out of church are very rapidly increasing, that the dissenters are rapidly increasing in numbers also, and will in no long time form a majority of the population; whereas, according to their own statements, they have been for years decreasing in proportion to the population, and even now show a positive annual decrease, the fact being that it is becoming more and more the custom of dissenters to be married away from church in proportion as they are becoming more estranged, and have greater facilities offered them for doing so by the erection and registration of fresh chapels, a fact often referred to with exultation by the Liberation Society.

The total number of full members are as follows:—

Congregationalists (Estimate)	350,000
Baptists	233,170
Wesleyans	338,741
New Connexion	22,037
Primitive Methodists	149,180
Bible Christians	18,145
United Methodist Free Church	61,354
Wesleyan Reformed Church	7,530
Welsh Calvinistic Methodists	93,276
Total	1,273,433

The Congregational hearers in Wales being slightly more than the communicants, we may estimate them on the same basis at 380,000, and the 'congregations' of the Welsh Calvinistic Methodists seem to include

the communicants; as the congregation number 245,316, we have 152,040 non-communicants. The Wesleyans usually estimate the whole body of their non-communicants at three times the full Church members, and taking this estimate for all the seven bodies who give no return except for full members, we have full members for these bodies $830,357 \times 3 = 2,491,071$. Thus we get—

Full Members, all Bodies	1,273,633
Congregational Hearers	380,000
Welsh Calvinistic Methodist non-Communicants	152,040
Other Bodies, non-Communicants	2,491,071
Total	4,296,744

Mr. Mann estimated the total number of dissenters, exclusive of the small sects, at 4,850,000, and the Methodists, all bodies, having increased one-tenth, will bring—allowing the Baptists and Independents to have increased in like proportion—his estimate for the present day up to 5,300,000; but the Independents and Baptists may have decreased, and gross exaggerations in the returns sent in to him have been frequently detected by those who have taken the trouble to go into detail. That these details have been grossly exaggerated will appear from the few following instances, which might doubtless be largely increased from individual experience, and Dr. Hume published others in a pamphlet not long after the census report appeared, but which I have not at present by me:—

In Merthyr, 20 Independent chapels, with 8,466 sittings, had 8,336 worshippers at the evening service; and 19 Baptist chapels, with 10,864 sittings,

had 10,664. In the following, the sittings are given between brackets; the other figures are the number of worshippers.

Primitive Methodists: Bath (434), 530; Derby (1,192), 1,310; Nottingham (1,850), 1,900. General Baptists: Coventry (300), 397. Wesleyan Association: Marylebone (198), morning, 277; evening, 336. Wesleyan Reform Union: Bradford (810), morning, 1,061; evening, 1,483. Yarmouth (400), 450. Halifax (400), morning, 460; evening, 526. Leeds (200), morning, 650; afternoon, 723; evening, 1,030. Nottingham (600), 700.

In Wales, three chapels impartially chosen on a casual Sunday in 1870, verified the census returns as follows. The three chapels had returned 900 worshippers between them, the actual attendance when visited was found to be, respectively, 19, 25, 45.

A letter lately appeared in the *National Church* which stated that the writer was acquainted with a parish in which there was a chapel with an average congregation of 8, but which was returned by the enumerator, a young dissenting farmer, at 80; and there are two or three more recent instances mentioned in an appendix to the returns of the *Nonconformist*, which confirm the above. I have no wish to bear hardly on dissenters, as I think the present work will show, but I am not so simple as to believe that the class from which dissenters are taken does not contain many persons who would not hesitate to make a misstatement to serve the cause they have at heart, while, in any case, such persons are almost proverbially vague as to figures.

The two following tables will show the position of dissenters in 1851 and 1872 respectively :—

1851.

Name	Chapels	Ministers	Lay Preachers	Members	Sunday School Teachers	Scholars
Independents . . .	3,244	—	—	450,000 Estimate	—	343,429
Baptists	2,789	—	—	104,933 In Association only.	—	186,510
Wesleyan Old Connexion .	6,579	1,034	13,000 or 14,000	350,277	—	643,900
,, New ,, .	301	95	814	16,070	7,335	44,337
Methodist Reform Union .	2,000	2,000		52,000	12,300	80,000
Methodist Association .	329	90	1,016	19,411	6,842	43,389
Primitive Methodists .	1,789	568	9,594	108,926	22,792	121,394
Bible Christians . .	403	113	714	13,862	—	—
Welsh Calvinistic Methodists . . .	828	207	234	58,577	—	—
	18,262	—	—	1,182,056	—	—

1872.

Name	Chapels	Ministers	Lay Preachers	Members	Sunday School Teachers	Scholars
Independents . . .	3,400	1,834	477	380,000 Estimate	—	302,561 Estimate
Baptists	3,040	1,670	None	233,176	—	320,120
Wesleyan Old Connexion .	7,750	1,410	13,145	338,741	107,727	654,577
,, New ,, .	412	143	1,140	22,037	9,834	68,492
Primitive Methodists. .	3,710	962	14,587	149,180	48,776	290,141
Bible Christians . .	555	124	1,339	18,145	6,858	32,665
United Methodist Free Church	1,207	278	3,250	61,354	23,612	153,616
Wesleyan Reform Union .	256	14	581	7,530	3,236	18,588
Welsh Calvinistic Methodists	1,146	449	344	93,276	20,075	148,144
	21,476	6,884	34,863	1,273,433	—	1,988,904

i.e., rather less than one-seventeenth of the population, as against one-fourteenth in 1851, and the net actual decrease of all the sects since 1868 is 5,790.

The members on trial are omitted in all cases.

It will be observed that the dissenting Sunday-schools far surpass those of the Church in the number of their scholars, though they are, I should imagine, at least equalled by the much more costly Church day-schools. The Sunday-schools are considered as the grand auxiliaries and nurseries of the churches, but, as one of the last reports justly says, 'where do all our Sunday scholars go to?' So that it is evident they do not possess that efficacy which their supporters generally attribute to them, at least as regards supplying a permanent increase of members to the bodies to which they belong.

The following table gives the amount annually raised by the various bodies:—

	£	£
Independents.		
General Collections . . .	191,835	
61 New Chapels at 1,700*l.* each .	105,700	
1,834 Ministers at 100*l.* salary . .	183,400	
	£480,935	480,935
Baptists.		
General Collections	101,615	
37 New Chapels	59,459	
1,114 Ministers at 75*l.* / 557 „ at 120*l.* . .	50,390	
	£311,464	311,464

Wesleyan Old Connexion.

	£	£
General Collections	135,778	
Buildings in general . . .	220,000	
Ministers	158,700	
	£514,478	514,478

New Connexion.

General Collections	10,350	
Average of 6 Chapels at 1,000*l.* .	6,000	
143 Preachers at 100*l.* . . .	14,300	
	£30,650	30,650

Primitive Methodists.

General Collections	16,500	
116 Chapels. Paid	32,000	
Debt paid	24,000	
962 Preachers at 60*l.* average . .	57,720	
	£130,220	130,220

Bible Christians.

General Collections	848	
Eight Chapels at 400*l.* . . .	3,200	
113 Ministers at 30*l.* . . .	3,390	
	£7,438	7,438

United Methodist Free Churches.

General Collections	13,095	
29 Chapels at 1,000*l.* . . .	29,000	
278 Preachers at 100*l.* . . .	27,800	
	£69,895	69,895

Wesleyan Reform Union.

General Collections	414	
Seven Chapels at 1,000*l.* . .	7,000	
19 Ministers at 100*l.* . . .	1,900	
	£9,314	9,314

Welsh Calvinistic Methodists.

	£	£
Missions	4,450	
10 Chapels at, say, 500*l.* . . .	5,000	
449 Ministers	44,171	
	£53,571	53,571
		£1,296,501

I should observe that only in the case of the Primitive Methodists has the proportion of money actually paid for chapels and debt paid off been given, and that with regard to enlargements, they, and all other buildings, including parsonage, schools, ministers' houses, and even organs, are given for the Old Connexion, and nowhere else. The total amount raised must therefore be more than given above; but against this we have to set the amount which still remains unpaid on each new chapel, and the fact that the central chapel building funds are reckoned twice over, once in the general collections, and again in the cost of the chapels. The total amount also raised by the Welsh Calvinistic Methodists is about 60,000*l.* more than here stated, but the remainder does not come within the above heads. The chapels of some of the smaller Wesleyan bodies are estimated (where not given) arbitrarily, but I think not unfairly, at 1,000*l.* a piece; those of the Bible Christians on the same scale as those of the Primitive Methodists; while the Welsh Calvinistic Methodists are placed at 500*l.* each, or 100*l.* higher; similarly all ministers' salaries are estimated (where not actually given) at 100*l.* each,

per annum. The Old Connexion Sunday Schools, containing about one-third of the whole number of scholars, cost 36,000*l.* a year; we may therefore estimate the total amount raised for Sunday-schools at 100,000*l.* a year. The Old Connexion Week-day schools cost 18,000*l.* year in subscriptions. I have no information with regard to the week-day schools of the other bodies, but I believe they are very few in number.

The total cost of the chapels will be as follows:—

			£	£
Independents . .	3,399	chapels at	2,400 .	7,157,600
Baptists . . .	3,400	„	1,700 .	5,168,000
Old Connexion . .	7,750	„	1,500 .	11,625,000
New „ . .	412	„	1,000 .	412,000
Primitive Methodists .	3,143	„	— .	1,206,150
Bible Christians. .	555	„	400 .	222,000
United Methodist Free Church . .	1,207	„	1,000 .	1,207,000
Wesleyan Reformers .	284	„	1,000 .	284,000
Welsh Calvinistic Methodists . .	1,146	say	. . .	500,000
				£27,781,750

without including the restorations, rebuildings, and enlargements; but, on the other hand, I have made no reckoning for debt, nor for the sale of old chapels, by which many of those existing have been replaced, and, moreover, this applies to all the chapels built, at whatever period, whereas my calculation with respect to the Church dates back from 1830 only.

The aggregate salaries of their ministers are 641,771*l.*, or below that paid to Church curates;

and the total amount raised annually for building 353 new chapels was about 400,000*l.* The Church is said to build 250 churches annually, which are of course of much greater average capacity, and the total cost of which, even supposing them to average 3,000*l.* only, would be 750,000*l.*

I have made no mention of preaching places and rooms, as I have no means of ascertaining the number of similar buildings belonging to the Church, but I have no doubt that in this, as in the matter of lay preachers, the dissenters greatly surpass us, and that this has been one main cause of their success; but at the same time I cannot help thinking that the sects have carried principle too far, while the Church is awakening to the importance of the subject, and is rapidly making up arrears.

I am almost ashamed to appear to follow the example of small controversialists, and pick out isolated passages from my opponents' works for the purpose of damaging their cause, but, inasmuch as the political dissenters are so apt to magnify the advantages of their system and the evils of ours, it is only by such means that we can form a proper estimate not only of the practical working of dissent, but the true value at which the system is held by dissenters themselves.

The first shows that dissenters are not entirely at unity with themselves.

> Of eleven evangelists employed in one county, eight at least had, almost up to the time of their engagement, been Methodists of one sort or another, and only one had had any Congregational

training for the work. I am not to be understood here as reflecting, in any wise, upon these brethren or their capabilities. Some of them have been most efficient and greatly blessed of God in their work: but I think it will generally be admitted to be a sign of weakness, and a source of possible failure, if not of future mischief, that we have to employ so large a percentage of strangers in our efforts for home evangelisation.

The case, I may say in passing, is much the same in relation to our general ministry. Last year 58 ministers died; last year our colleges, including three in Wales, supplied us with 59 new ministers—only one more than the number of those who rested from their labours. But there were 118 new pastors chosen and settled over churches during the year; 59, therefore—50 per cent.—had not received regular collegiate training. But 19 had been students at Nottingham, Bristol, Cotton End, and Bedford. Of the 40 remaining, 22 are marked as 'private' or 'unknown,' and the rest are *from other bodies*, with perhaps two exceptions.—*Cong. Y. Book*, 1869, p. 48.

Here there is a recommendation for disestablishment, though most people would have thought the argument told the reverse way.

The disestablishment of the English Church would be a great step towards complete brotherly concert and agreement among all denominations of Christians in *the practical work of evangelisation*, both at home and abroad. Such concert is extremely desirable. The want of it in some places produces a state of things painful to contemplate, which indeed is almost disgraceful to the intelligence and piety of the country. In a village

containing a population which could all find the necessary accommodation in a church or chapel of ordinary size, there shall be three, four, perhaps five congregations with as many ministers, while the vast heathen world lies dark, and parts of our own great cities have lapsed into heathenism. In seeking to overcome that heathenism, the Christian denominations often meet and collide, and follow each other over the same ground, until the people are suffocated with tracts and demoralised with Gospel. There may be too much Gospel as well as too little—not too much of it, of course, in any human heart or life, but too much talk about it—too much of 'Lo here and lo there,' with it.—*Cong. Y. Book*, 1869, p. 67.

The above is the more disinterested inasmuch as two pages further on we find that, 'I see no likelihood whatever that even the liberated Christianity of England will ever, in any large degree, take the organised form of the Independent Church.'

In the *Year Book* of 1873, p. 87, it is said that the Independents are the *middle* middle class, and that this is true will be seen from the following extracts from the *Year Book* of 1869, which will also show that lay agency is somewhat at a discount in the sect.

Attention was drawn a year or two ago to this alienation of the aristocracy of labour from the Christian Church, and doubts were freely expressed as to the fact itself, and from what was then elicited I am inclined to think a better state of things exists in the great centres of industry in the North; but in London I am sadly sure the picture

was not overdrawn, and that though our mission stations are filled from the very lowest ranks of life, we have very largely lost our hold of the working classes, and of the better part of them especially.—p. 378.

In secular work generally laymen do much, they ought to do all; ministers ought to look upon attending committees as so much time taken from the higher work they are set apart to do.

It is not very easy to say whether the proportion of lay workers has been increasing of late years. The total absence of statistics in our denomination entirely prevents me from forming an opinion as to the country generally, but in London I am inclined to think we are a little going back.

Symptoms like to those lately seen in the national volunteer force are not altogether wanting from that of the Church. The novelty of Christian work at home has passed away, and with it 'the joyous swing of the early' days. Many who once ran well have been hindered by the difficulties they met with, and where they could not fall back upon high and earnest principle they have given up the work altogether, while others who still remain are showing signs of lassitude and loss of faith in the value of what they are doing.

In fact, if we are to maintain our present position, and without doing far more, we shall never overtake the dense masses of heathenism around us. Our Churches must realise, as they have never yet done, that the purpose of their existence is the training of their members for active and useful service as soldiers of the Cross. It will follow from this that it will become one of the principal duties of the officers of the Church to organise the mission work, and to advise and guide the members to fitting fields of labour.—p. 380.

Let laymen preach by all means. There is no reason in the world why they should not. My sorrow is that they preach so little.—p. 372.

We have here a description of the formidable ordeal of joining a 'church,' and its deterrent effects, which it is made to show, prove

The indestructible vitality inherent in our nonconformity. A system with less of Scriptural truth and sanction in its general constitution must, with such drawbacks, have perished inevitably.

Imagine a candidate for Church membership in years past to have had intelligence and courage enough to demand the authority for our practice—'Whence this tedious series of steps ere I can come to the table of my chosen Lord? Why is this *letter* demanded which is to detail the most sacred experiences of my soul, and which is to be laid before a company of persons as yet comparative strangers? Why these visitations from individuals to whom I could not disclose the antecedents of my inner life, and who, on their part, are quite unable to understand the peculiarities of my mind and temperament? Why this delay of months when I am burning to obey the welcome command of my Saviour, "Do this in remembrance of me?"' How could we answer these questions? *We* whose glory it has ever been to protest against all conditions of fellowship not imposed by the Word of God.—p. 364.

It is added, however, that things are now improving.

3. Are not many Church members too restricted in their idea of the range of *Divine service?* Do they not regard the *Church* as almost exclusively

the scene of such service? Do they not separate actual business, social life, domestic work from religion proper? They fail to sanctify and solemnise the real battle-fields of life by associating them with the presence and *will of God.* Our members should be reminded that they are Christians as they faithfully discharge common duties, as they are fair, and just, and true, and humble, and obedient, and conscientious 'for the Lord's sake.' Have not the most disastrous results ensued in the case of men of business, domestic servants, and others, because we ministers have failed to show with sufficient emphasis and precision 'what goodness is'?

4. I ask further if there does not prevail in some of our Churches a tendency to democracy. Note especially the practice of giving the privilege of voting on grave questions to young, inexperienced persons. Does this practice commend itself to the most judicious among ourselves? Is it likely to commend itself to some who may contemplate joining our ranks? We have heard excellent arguments adduced for even this usage; but in truth no argument need be listened to which aims at placing experience and *in*experience upon a level, and which would convince us that *un*wisdom is to usurp the place of wisdom.

The questions we have ventured to submit will not seem impertinent to those who advert to the inceasing intelligence of the English people, the great audience that all Churches have to address, nor to those who foresee the altered ecclesiastical relations which within the next ten or fifteen years this country is likely to witness.

If a great secession from the Established Church of men of culture, of varying shades of opinion, were to take place—if such men were to seek an

asylum among us, are we ready to receive them? I speak not of our *principles*—*they* commend themselves to thousands of the best minds in the land—I refer to the mode of carrying out those principles. Is the spirit, the atmosphere, the inner domestic life and working of our churches so intelligent, dignified, and liberal as to present an attraction to *such* men?—p. 380.

I insert the following, according to the fashionable phraseology, 'without note or comment':—

I would look in the direction of our existing colleges to see how far they could supply the want [of lay preachers], and to New College first of all with its fine range of class-rooms left almost every evening dark and empty.—p. 380.

The poverty or the parsimony of our churches appoints but one man to double the work of the plurality of ancient elders. They had no State encroachments to resist, no Education Bills to watch and amend, no long list of engagements to consult, before answering a letter. They knew little of the distractions of their solitary successors. I doubt if any greater question than that of leaving their pastors more leisure could engage the attention of deacons and churches. The *polemics* of the body, most important in themselves, must, in part at least, be taken out of their hands. Pastorates and tutorships, pastorates and editorships, pastorates and secretaryships, often unavoidable, are yet undesirable combinations. And there must be some relaxation of the merciless unintermittent demand for sermons. Some four millions of these are demanded by the sermon appetite in this country every year. In Bristol about twenty-five Baptist and Independent ministers, all on the brotherliest terms, are toiling at the same time to produce

two or three a week. Almost any one of these would be as useful to all the congregations as to the one who hears it. But it goes, on Sunday night, into the guilty pigeon-hole, like a wrapped-up talent or a covered lamp. We want the reformer to cry for and to enact retrenchment and economy *here*.—*Year Book*, 1873, p. 48.

State Control:—

Have there not appeared among us, from time to time, circumstances which such a system would have checked and guided, and which, for want of it, as ready to hand, have grown into public scandal, and have brought reproach upon our good name? Must we for ever go into the Vice-Chancellor's court to have disputed questions settled? Shall we continue to disregard the Apostolic injunction and go to law before the unbelievers.—*Ibid.*, p. 62.

The following relate to the frequency of ministerial changes:—

But let us take another step, viz., *the difficulty of ministerial settlements*. Numbers of churches are constantly in want of pastors, and *vice versâ*. What methods have we of bringing the two together? The question sounds almost ironical, for it is notorious that we have no method, understanding by that word system, order, regularity. What happens when a church is announced as 'vacant' everyone knows—our deacons most painfully. From all quarters come letters of recommendation to the authorities; some from brethren of popular reputation, and these usually produce the deepest impression. Yet it is possible, from the peculiar circumstances of the writers, from their accumulated engagements, &c., their words *may be* the

least trustworthy. Other letters are from personal friends of the desiring candidate, written out of pure commiseration, and at his request. The man may not be suitable, but good-nature cannot resist his appeal. Ministers also have been known to send vivid pen-and-ink sketches of their own inestimable virtues, accompanied by elegant photographs of their appearance, and a printed sermon or scraps of eulogy from local newspapers. These cases, I rejoice to add, are both rare and unsuccessful. But the point is this: from these recommendations a candidate often has to be selected. What can come of such a hap-hazard system? What can we expect? That the right man will get to the right place? By the good providence of God, he may. But the deacons and the church, with that bewildering and increasing mass of letters before them, need very strong faith in order to believe it. Have we not, most of us, felt sceptical and incredulous when at ordinations and recognitions we have heard men so selected describe their convictions of a Divine call to that particular spot and service, when the fact is, that they themselves have moved heaven and earth, powers spiritual and temporal, clergy and laity, in order to get an introduction there? The unreality of our religious speech has many sad illustrations in this direction. Now the evils connected with this plan are obvious. I mention a few. There is no guarantee that the best or that right appointments will be made. Unfair advantage is given to some men over others, through their acquaintance with those who have the ear of the churches. It throws modest, sensitive men, unwilling to press their claims, into painful and unjust obscurity, while the pushing and the obtrusive, and not always the highest qualified, come to the front. It imposes a heavy

and unnecessary burden upon the leading members of the denomination. It produces perplexity in the minds of church authorities, and creates that eagerness in congregations to hear many men which results in lengthened vacancies and ultimate divisions.

The standard ought to be high. The nobler the conception entertained by Christian churches of what a minister should be and do, the better it will be both for him and them. But have not many congregations very exaggerated and unjust notions on this subject? Is the ideal perfect? Is the standard set up the spiritual excellence of the man, the strength of his character, the gift of edification that he possesses, or is it rather his power to attract by glitter or eccentricity from other communities, and so fill the exchequer? Is it as a teacher sent from God that he is welcomed, or as a man who is likely to do the church credit in the opinion of outsiders? Are not our congregations smitten with a mania for a popular preacher, and are not valuable men rejected because people are pitiably fastidious about minor and insignificant points? I content myself with asking, not answering, these questions. If there is any truth in them, then we cannot wonder at the present disturbed condition of our churches. But out of these false and disastrous views, springs, I believe, that cruel and wicked practice known as *competition*—a practice not universal, but far too common. In any case the position of a minister preaching on probation is embarrassing. To feel that the audience is in a critical and not a worshipful or teachable mood is painfully distressing, if not humiliating, to the candidate, and he can be delivered from a wretched self-consciousness only by a perfect reliance on God, and the determination to preach for men's

souls and not their votes. Yet all this is increased a hundredfold when the man knows that two or three others have preceded and several will follow him; that comparisons, favourable or otherwise, are being drawn while he speaks. We hold this to be wrong done both to ministers and the church, and its bitter fruits in dissension and strife we have seen, not once, but many times.—*Rev. W. Braden, Weighhouse Chapel*, p. 108-9.

I do not wish to assert the absolute truth of the following, but I give it for what it is worth:—

The statement passed unchallenged by our Union, a few years ago, that during the previous nine years only, 100,000*l.* had been spent in chapel building by the Congregationalists, while a million had been spent by them in strong drink.—*Rev. J. Calvert*, p. 132.

The following on 'Church Finance,' by J. Carvell Williams, the Secretary of the Liberation Society, deserves notice:—

It is surely time to abandon this reserve, and to place the topic in the category of practical questions which must be dealt with, if we are to make progress, or even to hold our ground as religious communities; for it affects, not the comfort merely, but the efficiency of both ministers and churches—of ministers, not only because of their personal interest in the matter, but because, while they are supposed to be free from responsibility in regard to the management of church finances, they are sure to be sufferers in various ways from financial mismanagement. And though it is possible to conceive of a church full of spiritual life and energy with a poorly filled treasury, yet if

the scantiness of the supply is the result, not of the poverty of the people, but of the bad system, or the no-system, adopted for the raising of the required funds, it is almost inevitable that there should be debt and difficulty, accompanied sometimes by recrimination and discord. Do we not know some congregations which are reputed to be wealthy, and which on special occasions display a noble liberality, but yet find what are called their 'incidental expenses' a perpetual source of difficulty; while there are others which make it a matter of pride to collect largely for foreign missions, but inadequately support the ministry at home, or fail to discharge other local obligations? And yet the evil in this case, as in many others, may be 'wrought by want of thought,' rather than by want of heart—sometimes of thought on the part of officials, and, at others, because those officials have never hit upon the right method of obtaining the pecuniary resources, the lack of which is not compensated for by even the highest spiritual gifts. I am not now referring to the special efforts which are put forth in connection with the erection or the improvement of places of worship or schools; for in regard to these we are probably not far, if at all, behind those connexional bodies which make church finance a leading feature of their ecclesiastical system. But it is often practically easier to raise large sums for purposes like these than it is to meet the smaller wants which recur year by year and quarter by quarter. And it is this regular occurrence which makes the difficulty, or, at least, creates it where right financial methods are not adopted. An extraordinary occasion excites enthusiasm and stimulates liberality; while it also taxes the ingenuity and calls forth all the business talent of deacons and committees, of treasurers

and collectors. But the ordinary demand, while equally pressing, exerts no such influence, and hence it is frequently the occasion of chronic discomfort, if not of a chronic deficit.

(The duty of, the growing necessity for, providing an adequate remuneration for our ministers.) I shall not, under this head, repeat any of the painful facts and figures which were placed before the Congregational Union some time ago, as a reason for establishing a ministerial stipend augmentation fund. Nor shall I insist, as others have insisted with greater effect than I could possibly do, on either what is due to the Christian ministry, as a matter of justice, or what is desirable for the people, as a mere matter of expediency, if they wish to have the services of able and cultivated men as their spiritual teachers. I shall only remind you that, while the Pastors' Retiring Fund has become a fact, it is a fact which gives no present help, and affords no ray of hope to any but the aged, or those whose labours are drawing to a close. The fund for increasing ministerial stipends has not yet even got on to paper, and even when all the theoretical difficulties in the way of a scheme have been overcome, probably years will elapse before it becomes operative on an extensive scale. And what is to become of the ministry meanwhile? If the increased costliness of living in the present day is filling the minds of prudent persons with apprehension, the poor clergy of all denominations may well look forward to the future with yet more dismal forebodings. For is it not probable that, in many cases, contributions for religious and benevolent purposes, as well as household expenses, will be pared down, so that, when the minister needs most, his incomings will be least? Were he a manufacturer he would,

under existing circumstances, alter his price lists; or, if a mechanic, he would, by means of a strike, obtain more wages, while he did less work. But, being a minister of the Gospel, he is expected, not merely to live of the Gospel, but to eschew worldly ways of securing an income. No one is, in public estimation, more bound than he to keep out of debt, and yet no one is less excused for anything approaching to eagerness in the acquisition of the money necessary to avoid debt.

At such a time as this nothing, in my judgment, would be more fitting than a general movement among us for an increase of ministerial stipends, at a given rate—say of fifteen or twenty per cent. Save in some exceptional cases, such an increase would be no more than is demanded by the principles of equity, as well as by the circumstances of the times. It would violate no principle; it is open to none of the objections urged against a sustentation fund, and it would have the advantage of definiteness, as well as of adaptation to local exigencies. Need I add that such a movement, if successful, would add greatly to the comforts of many a ministerial home, and would lighten the load of care which makes heavy many a ministerial heart? It would also give a stimulus to the younger men in the ministry, and have an influence on those who are contemplating ministerial life; while it would show to the world that, while we claim for our ministers a position of equality with those of the Established Church, we do not withhold from them the means of sustaining the position which their attainments and their usefulness entitle them to occupy.—pp. 127, 128.

This is supplemented by the appendix, which says, p. 448:—

MINISTERIAL STIPENDS.—Almost every report this year makes this subject the burden of its mournful song. How inadequate multitudes of these salaries are is well known; but the privations and anxiety occasioned thereby, few but those who experience them can well imagine. Urgent appeals to the several churches are made on behalf of suffering brethren, and the wish is ever and anon expressed that the long-talked of 'Ministerial Augmentation Fund' may be established.

The Baptists, 1871, say:—

In this connexion it ought also to be mentioned that thirteen pastors of churches have removed to the United States or the Colonies, the number withdrawn from us annually by emigration being apparently on the increase, a circumstance to be lamented, in so far as it indicates an insufficiency of support at home. There is no manner of doubt that in the villages and smaller towns this is often the case, so that your committee are growingly impressed with the desirableness of village churches associating together under one pastor, whom they might jointly and adequately support, or else of their uniting with some large church, by whose superabundance of gifts both their pulpits and their schools might be suitably supplied.—*Handbook*, p. 32.

There are obstacles to comprehension even among the different orders of Baptists:—

We can, therefore, see no insuperable difficulties, either doctrinal or practical, in the way of a complete union of these two sections of Baptists. We certainly have among ourselves greater diversities than those which separate us from our general Baptist brethren. There are, no doubt, impediments

of another kind presented in questions of property, chapel trusts, colleges, associations, missions, &c. But these will not prove insurmountable, if there be a general and earnest determination to amalgamate. We surely have amongst us men learned in the law who could obviate legal difficulties, and enable both sections to place their institutions on a safe and satisfactory foundation. Why, then, should not this Union, without further delay, initiate some practicable measure of comprehension on the broad principles which we hold in common, and under the appropriate name of Baptists; allowing full liberty as to views of doctrine, more or less 'general' or 'particular,' as on communion, and other equally or more important questions? Why not endeavour to form one united body of Baptist churches, agreeing in fundamental truths, 'equally remote from Pelagian heresy and antinomian licentiousness,' and while tolerant of minor differences, 'holding the head from whom the whole body increaseth with the increase of God?'

In 1868, or 1869, I am not quite certain which, the *Handbook* says:—

The circular letter of the Yorkshire Association places this fact (the want of zeal) in a striking point of view, by presenting a comparative statement of the population of the county, and the proportional efforts put forth by the Baptists, Congregational, Wesleyan, and Episcopalian communities; the results of which are, that out of 69 unions of parishes there are 38, with a population of 546,494, in which the Baptists have not a single church. There are 1,200 towns and villages (?) without a Baptist church. While the Congregationalists raised for Home Mission purposes, 1,480*l.*;

the Wesleyans, 4,680*l.*; the Episcopalians, 8,370*l.*; the Baptists raised but 274*l.*

The Primitive Methodists, 1869, say:—

But we are deeply impressed with the fact that there is a great disproportion between our machinery and the produce of our connexional labours. With our 900 travelling preachers, &c., more than 1,400 souls, after compensating for our casualties, ought to have been gathered into our churches.

It is a matter of great gratitude that while by deaths, removals, and a variety of other causes, our ranks have been thinned, such has been the blessing of God upon our labours that the breaches thus occasioned have been made good, and an increase of 338 realized. But this small increase covers a great amount of labour that does not rise to the surface of observation. For some years past large portions of society have been in a migratory condition, and this, in connection with death, spiritual declension, and other circumstances, occasion an amount of wear and tear, of which few have any conception. In some of our most important stations it equals annually 40 per cent. Throughout the connexion we think it cannot be less than 10 per cent. per annum. Hence, simply to maintain our present numerical position we require an annual addition of something more than 16,000 members. It is, therefore, obvious that if our conservative arrangements were equal to our aggressive action—in other words, were our keeping equal to our getting—we should then enter upon a career of unprecedented prosperity. This is certainly a question worthy the serious consideration of the entire body. In our Sabbath-day schools we have 290,141 scholars. On the assumption that

their average attendance is five years for each scholar, then we send forth from our Sunday schools 58,000 scholars every year. Where do all these children go to?

If, in relation to children, we had more of the spirit of him, the centenary of whose birth we celebrated this year, we should be able to give a better account of these thousands than we are prepared to do this day. It is gratifying to recollect that many an individual has received his earliest religious impressions in a Sunday school, and passed through life as an honoured member of civil society, or has become a successful missionary, or otherwise laboured with credit in the Lord's vineyard; but, alas, many of our former scholars have had a very different history. The connection between the school and the church is not practically so close and intimate as it ought to be; particularly, we think, greater labour should be bestowed upon the agency we employ in our schools, and the whole action therein should be made more thoroughly Primitive Methodistic; then, surely, out of a quarter of a million of scholars brought every Lord's Day directly under the influence of an efficient agency, thousands would yearly be brought into the enjoyment of divine grace, and into church fellowship with our people. Then, passing from the school to the preachers, here we have a host of some 15,000 individuals. Many of these men have spent a life-time in preaching the Gospel, are rich in Christian experience, and are consequently able to give valuable counsel—others are young, strong, and active, and capable of working as energetically, and of enduring as much fatigue, as their now hoary-headed seniors have done before them.—*Primitive Methodist Conference*, 1872, p. 80.

2. RESOLVED.—That in order to secure an improved spiritual life and check the growing worldliness prevailing amongst us, this assembly calls the attention of the ministers of our connexion to increased diligence in the discharge of their pastoral duties, and making themselves acquainted with the members of the respective churches in their homes, and thus drawing more closely the bonds of sympathy and Christian affection which ought to characterise the relations existing between minister and people; and also urges upon the members the necessity and importance of attendance upon week-night services, especially the class and prayer meetings, and the conducting of social worship in their families. That as it is of the highest importance that attention be given to the young people growing up amongst us, this assembly would also strongly urge the necessity of establishing Bible and catechumen classes, holding occasional juvenile services for the young, and would suggest to the ministers the propriety of periodically visiting the Sunday schools.

3. RESOLVED.—That this assembly strongly recommends the officers of the various circuits to exercise the greatest care in making up the numerical returns of their circuits, as it is alleged that numbers are allowed to remain on the register long after they have ceased to be members, or are admitted into full membership before sufficient time has been allowed to test the genuineness of their conversion to God, and when the time has come to erase their names from the class book, the Church is made to appear in a worse state than it really is.

4. RESOLVED.—That this assembly recommends that the second Sabbath in October be set apart for humiliation and prayer, and observed as far as

possible throughout our connexion, to be followed by special religious services; and suggest that the Book Room authorities be instructed to print a small leaflet containing a copy of this resolution, with a short address by the Editor, urging the necessity of a day of prayer, and that a sufficient number of copies be sent through the ministers to be distributed amongst the members of all our churches.—*Primitive Methodist Conference*, 1873, p. 77.

Methodist New Connexion:—

The results of the past year cannot be regarded as at all satisfactory. There has been apathy where there ought to have been holy activity, languor and indifference where there should have been zeal and energy; in some churches the spirit of dissension, instead of united and holy affection—isolation, instead of energetic co-operation in the work of God.

So, in 1872, p. 25, Minutes of Conference:—

94. That this Conference, while it recognises with thankfulness the existence of many things in the connexion which are of a pleasing and hopeful character, especially in its finances and also the fact that there is an increase of nearly 500 in the number of candidates for Church membership, yet feels itself deeply humbled to find that there has been a very large decrease in the actual number of members. This painful fact has been the subject of faithful investigation and prolonged discussion in full conference, and with the hope of securing a return of prosperity during the coming year it resolves that the following suggestions be offered to all our church officers and members for their serious consideration:—

1st. The sedulous cultivation of personal piety in the use of all the private and social

means of grace, making special mention of the Class Meeting, the Prayer Meeting, and the Ordinance of the Lord's Supper.

2nd. The giving of increased attention to the religious instruction and training of the young belonging to our families and Sunday schools, for the purpose of bringing them to an early decision for God and into union with the Church.

3rd. The making arrangements for special and open-air services in connection with all our societies, to be held as early as convenient after our conference.

4th. An increasingly earnest and conscientious devotion to official duty on the part of all our Ministers, Local Preachers, Class Leaders, and Sunday School Teachers.

And on page 45 :—

We cannot, however, conceal from you, dear brethren, that amidst all this material prosperity, we lack those tokens of spiritual vigour by which we are accustomed to gauge our real progress. With multiplied chapels and congregations we have fewer members meeting in class, and have to tell you with real sorrow of heart of a somewhat serious decrease in our membership. This is a matter that has led to great searchings of heart and many painful exercises of feeling, and we ask you, beloved brethren, to unite with us in earnest prayer that our Lord and Saviour, whom we love and serve, may give us a more perfect understanding of His will, and endow us with a spirit of more earnest love and devotion, that we may bring forth more abundant fruit to the praise and glory of His grace.

In page 83, Minutes 1872, the above is corroborated:—

We are sorry, however, that a large decrease in the number of our members is reported in our Minutes this year. This is a matter for very serious consideration—that after all the efforts which have been put forth by our churches during the past year there should not have been a sufficient ingathering of souls into fellowship with us to fill up the ranks which have been broken. The number which has been added to the churches during the year is small considering the agencies which have been employed.

And page 73, Minutes 1871:—

At the same time the Conference learns with much sorrow and humiliation that the membership of our connexion has during the year suffered a serious decrease. After a careful and searching inquiry into the causes operating in the production of this painful result, it appears that, while a variety of minor causes have contributed to it, the chief cause is manifestly a too low state of spiritual life and power in our churches generally.

Bible Christians, 1869:—

While during the year there have been considerable additions to the societies on some stations, it is painfully evident that there is on the whole a want of spiritual power among us as a people.

By the blessings of God upon our labours 4,000 persons have been admitted into fellowship with us during the year, and in some instances the power of God has been most signally displayed in the conversion of souls; but deaths, emigrations, and cases of unfaithfulness, with other causes, so far affect our numbers that we have to report a de-

crease in the aggregate of 137. This diminution of numbers, following a larger decrease last year, has caused us all great sorrow and heaviness of heart, and has led to a faithful and serious conversation on our Christian spirit, on our pulpit ministrations, and on our organisations, ordinances, and agencies. Our sorrow has not been mitigated, but greatly intensified and deepened, by the knowledge of the fact that the other sections of Methodism report a decrease also. It is true that numbers are not to be considered as the only, or as the surest test of the strength and spiritual character of a Christian community, but when we consider the number of our agents, and the great facilities at our command for carrying on an aggressive war.—*Minutes*, 1871, p. 17.

I would also commend the following to the notice of my readers; it is an article headed

RURAL NONCONFORMITY.

For many years past thoughtful men in every section of Evangelical Nonconformity have lamented the unnecessary and injurious multiplication of churches and chapels in thinly-populated districts. Few persons at all acquainted with the condition of the small towns and villages of England but must be equally surprised and grieved at the unsectarian rivalry, not to say animosity, which so extensively prevails in them. Although Nonconformists are profoundly conscious of the immense difficulty of maintaining even an existence in the presence of a State Church, yet they have not hesitated to increase their difficulties and weaken their naturally small power by endless divisions among themselves. The evil is most grave and disastrous. The blame, however, is not to be laid

at the door of any particular denomination. It is true that an influential leader among the Baptists is reported to have declared that he would not rest satisfied until there was a Baptist church in every village and hamlet in the kingdom, and through his direct and indirect agency such churches have been unduly multiplied. Still, a survey of the country at large gives the impression that almost every denomination of any importance has been actuated by the same sectarian spirit. No sooner has one party, whether Methodist, Congregationalist, or Baptist, established 'a cause' in any district than an ambition stirs the bucolic breast of some pious resident that his sect should be represented. Immediately he communicates with some distant authorities, detailing the sad spiritual destitution of his neighbours, and expatiating on the 'open door' which is presented for the preaching of the Gospel. The word is enough; agencies are set in operation, money is collected (chiefly from persons absolutely ignorant of the real needs of the place), a chapel is built, partly paid for, and the remainder mortgaged; and then the great spiritual work of attracting members from other religious communities begins. In due season every denomination has its Bethel, its Ebenezer, or its Salem. With what results? The natural fruits of sectarianism. There is more accommodation for the population than is necessary; but as each party is eager for the prosperity of its own petty sect, and is determined to fill its own little sanctuary, a spirit of wicked rivalry fills the place, and 'envying and strife' of the bitterest character ensue. Differences of doctrine and practice are unduly magnified, in order that each may justify its existence. This is, of course, at the expense of such minor considerations as Christian charity, liberty of judgment, and too

often of personal piety. As it is impossible in such circumstances for each church to support its own minister and pay its inevitable expenses, the County Union, the Home Missionary Society, or some similar institution is appealed to for aid. If this cannot be afforded, or only in some insignificant measure, then the minister is starved on a miserable income that would be hardly sufficient for an unmarried agricultural labourer, or else supplies of any description for the pulpit are obtained at the cheapest rate. So for years the churches languish, the evangelisation of the district is retarded, while the antagonism frequently manifests itself in such unchristian and scandalous conflicts that religion itself is brought into disrepute. Not the least evil in the case is the effect produced on those without the pale of Nonconformity. The Episcopalian is delighted to see those whom he regards as ecclesiastical enemies so satisfactorily enacting the well-known tragedy of the Kilkenny cats, and he gets from the spectacle a smart sneer against all Dissent, and a strong practical argument for what he terms an united establishment. He feels that while Nonconformists are thus divided among themselves the State Church has nothing to fear, for she can always hold her own against opponents so mutually hostile, and therefore so inevitably weak.—*English Independent* (Congregational).

In the last number of Mr. Spurgeon's periodical, the 'Sword and Trowel,' we are assured that 'it is pleasing to observe the growing union and force of the Baptist denomination,' though immediately afterwards it is rather doubtfully added, 'it is to be hoped that no differences will ever arise. The most hearty trust of one another should be cultivated.' When such warnings as these are necessary it

cannot be that things are altogether smooth beneath the surface.

But we will now address ourselves to the facts of the case as furnished by Baptist authorities themselves. According to the *Freeman* (Baptist organ), the number of their congregations in England and Wales, as given in the *Baptist Handbook* for 1872, is 2,459. One-eighth of these congregations, or 300 in all, do not contain more than 25 members, or communicants, and of the 260 of them which exist in England only 40 are supplied with ministers. Thus 220 of these congregations are left without any regular supply, and although all the seats contained in each of these chapels go to swell a so-called religious census, it cannot be considered that much spiritual edification arises thereby. 'There are counties (Berks, Bucks, Cheshire, Hants, Middlesex, Surrey, Wilts) where the small congregations are one-fourth or one-third of the whole. In Bucks there are *three congregations of but eleven members, one with a settled minister.*' Nor are matters improved when we come nearer London. 'In Surrey and Middlesex the congregations are very weak in numbers, only *three* in the two counties above one hundred, the rest ranging from *five* upwards.' But things are not yet come to the worst. 'At Maltby-cum-Alford there are *two* ministers over one congregation of *thirteen* members. And at Misterton-cum-Stockwith a congregation of *four* members has a settled minister.' We do not wonder after this to hear from Mr. Richard Glover 'that there are 1,644 fewer members in 1871 than in 1870,' and that if we should continue losing at the rate of 1,644 members per year, in less than 150 years there would not be a Baptist left in England.' He was also obliged to confess that 'no dissenting de-

nomination is maintaining a rate of increase equal to the population, while, in spite of the favourable aspect of affairs in cities, our own is gradually losing ground.'

Two other facts came out from Mr. Glover's paper read at the recent Manchester Session of the Baptist Union. First, more than half the Baptist chapels are without ministers. 'There are,' says Mr. Glover, 'only about 1,200 congregations in our body with ministers, and about 200 of these have changed their ministers in the last year, from which it would appear that six years is about the average pastorate in the kingdom, and much less than six years in the country parts.' And, secondly, the voluntary system leaves many of the Baptist ministers in a state of abject poverty. 'Such changes, inevitable whilst so many ministers are all but starving, involve considerable waste of gathered influence, and until the lot of Baptist ministers becomes one of comfort and respect, instead of starvation and criticism, this will not be mended.'

In the new volume of the 'Sword and Trowel' for 1872 appears a preface signed by Mr. Spurgeon; in it he says:—

'We feel that this year, 1872, has been to the Dissenting Churches of England one of the ill-favoured and lean kine, and has sadly consumed the former years which were comparatively fat and well-fleshed. Our members, taking all churches round, have not increased, but have rather diminished; hence we must close the year with humiliation and regret. Jeremiah must be our prophet for a while, and call us to lament for

the hurt of the daughter of our people. Where lies the sin? Who is the Achan of our camp? Let us rise and purge ourselves, and cry mightily till the Lord our God return unto us in the power of his mighty grace.'

In a paper on the amalgamation of colleges by Rev. Dr. H. Allon (C. Y. B. for 1871, p. 109) it is stated:—

Churches are so destitute of the sentiment of culture, they are so selfish, and so cruel, and, I will say, so regardless of the general interests of Christ's kingdom; that if the appearance in a college of a young man of promise comes to their ears, even though he has completed but half his curriculum, they will bring to bear upon him all possible arts of seducement, and upon tutors and college authorities all possible moral compulsion, to induce him to leave his studies unfinished, and to take upon his half-furnished and half-disciplined powers the responsibilities of a large pastorate. By a kind of miracle of natural power and Divine grace, he may succeed so far as not to fail, and may become a useful minister and pastor. But who shall say what this suicidal selfishness has hindered? The more promising the man, the more imperative his protracted study and utmost culture. It is not the Galilean fisherman, it is the pupil of Gamaliel that is sent three years into Arabia to study the theology of Christ. Some men may be deprived of half their college curriculum, and the Church of Christ be neither better nor worse for it; but to take away a man of power, who gives promise of being a great preacher or theologian, is a short-sighted selfishness, to be paralleled only by that of sordid parents who, for a few pence of wages, will deprive a child of all edu-

cation. It is to condemn our ministry to hopeless mediocrity, and to rob the Church of Christ of services which only a few men in a generation are capable of rendering. The finer the quality of the gem the greater the amount of polish it demands. True, the individual Church was sorely suffering for want of a pastor, and he greatly serves it; but—soberly and deliberately I say it—it were better for our denominational reputation, better for the interests of Christ's kingdom, that any single Church, however numerous, however gifted, however useful, should be scattered and utterly perish, than that a student of exceptional promise should be mulcted of any portion of the culture which would indefinitely multiply his power. In his fully developed power such a man in the course of his lifetime might call into existence half a dozen such churches, or produce results equivalent.

Thus cruelly beguiled into forfeiture, he is doomed through life to struggle painfully, often ineffectually, to maintain the position to which he has been so prematurely called, or he is perpetually exhibiting the defects of undisciplined power. I can find no words strong enough to express my sense of this selfish and suicidal folly. Our ministry is surely the common interest of our churches, and not merely the individual interest of any one of them. And until this is felt; until this sentiment of catholic and unselfish care for the whole is cherished into a feeling of strong moral obligation; until churches think more of the kingdom of Christ than they do of their individual interests; until it be felt to be a public wrong and a dishonourable selfishness to solicit any student to shorten his too limited college curriculum,—I do not see how college authorities are to prevent

foolish and inexperienced students from yielding to such glittering temptations. Only last week an eminent American minister told me that such a thing is almost unknown in the United States; that not only would college authorities peremptorily refuse under any circumstances to listen to it, but that the public sentiment of the churches would denounce it as dishonourable.

To show that these dissenting bodies are not in any sense national, but merely gatherings of persons together for religious worship and instruction, private voluntary societies in short, like teetotallers, only with a much stricter probation, I need only refer to the number of expulsions, withdrawals, and members on probation in the different bodies, and to the almost invariable recurrence in their obituary notices of such phrases as the following:—

J. P. Wright.—Converted at eleven years of age; he maintained a consistent course through life.—*Minutes of Wesleyan Old Connexion*, 1872, p. 41.

Samuel Bates.—He was converted to God when about nine years of age, through the teaching and example of his pious father. Subsequently he lost his peace, but under a sermon preached by the Rev. T. Guard, he was restored to the Divine favour.—*Ibid.* p. 39.

B. Frankland.—His parents were Baptists, but in consequence of the removal of the family to another locality he was early brought under the influence of Methodism, and while yet a youth yielded his heart to God; conversion was followed by its fruits.—*Ibid.* p. 36.

M. T. Male.—From his earliest years he was the subject of gracious drawings of the Holy Spirit. It was not, however, until he was fifteen years old that he realised peace with God, through faith in Christ Jesus.—*Ibid.* p. 37.

R. Tuffin.—He was converted to God in the Spring of 1827, through the labours of our missionaries who visited Motcombe.—*Primitive Methodist Conference*, 1871, p. 5.

S. Beavan.—Of his early life we know but little, save that he lived according to the course of this world until nearly seventeen years of age, when he was convinced of the error of his way under the Primitive Methodist Ministry.—*Ibid.* p. 7.

G. West.—In early life he became a Sunday-school scholar and the subject of good impressions. Still it was not until he was about twenty-four years of age that he gave his heart to God. One day when attending a love feast, he cried for mercy, believed in Christ and got saved.—*Ibid.* p. 8.

H. Higginson.—In the year 1828 he was invited to the Primitive Methodist Chapel, at Codsall. During the service he became deeply impressed, and shortly afterwards found peace with God at a love feast.—*Ibid.* p. 11.

F. Rivers.—At the age of fifteen, under a sermon preached in the Wesleyan Chapel, at Frome, by the Rev. W. Roberts, he was awakened to a sense of his sinful state, led to believe in Christ, and experienced a death unto sin, and a birth unto righteousness.—*Ibid.* p. 11.

J. Snowdon.—Our departed brother was converted to God on the 12th of March, 1822.—*Ibid.* 1872, p. 10.

J. Buttrick.—In a revival of religion at Luddington, brought about principally through the labours of the late M. T. Bowers, of Adlingfleet, he found peace July the 6th, 1842.—*Ibid.* p. 6.

C. Hibbert.—In early life he entered our Sunday school at Hooley Hill, and was there converted in a revival which took place amongst the senior scholars and the younger branches of the congregation.—*Methodist New Connexion*, 1872, p. 7.

S. Keen.—At an early age he was sent to the Independent Sunday school, superintended by Mr. Buggacott. Though moral, his religious character was undecided until he was about twenty years of age. At this time, out of curiosity, he went to hear the Bible Christians, at Highdown. As he listened, the Word took hold of his heart, and he went away to weep. In three weeks his distress of mind was so great that some thought he was out of his mind. He continued to attend the meetings, sought advice of Christian friends, and after much weeping and prayer, was led into the liberty of the Gospel of Christ.—*Bible Christians*, 1872, p. 7.

W. P. Hunt.—His parents were connected with the Established Church, and Brother Hunt attended its services; but he remained a stranger to true experimental religion until he grew to manhood. He was converted in a revival of religion realised at Barnstaple during the pastorate of the late Mr. W. Reed.—*Ibid.* p. 8.

W. E. Moyses.—Speaking of his childhood, Brother Moyses says:—'The spirit of the Lord early awoke in my mind the necessity and advantages of a religious life; but these awakenings were neglected by me until about twelve or thirteen

years of age.' About this time he united in church fellowship with the Wesleyan Methodists, but did not for some time enjoy converting grace. 'He did not' he said 'distinctly remember the time when first he received assurance of pardon, but recollected one Sabbath evening hearing a very powerful sermon, when the presence of the Lord was sensibly realised, and from that time he had never doubted his conversion to God.—*Ibid.* p. 10.

W. F. Buckland was born 1798, and educated in the principles of the Church of England. His first religious impressions dated from a sermon preached by Dr. Leifchild in 1815, but it was not until 1824 that he became a decided Christian.—*Baptist Handbook*, 1871, p. 207.

E. Merriman.—Under the influence of his step-mother's instructions and the ministry of Mr. Burrows, a clergyman at Clapham, he was led to avow himself a Christian at the age of sixteen. His confirmation was a time of conscientious self-examination; but he felt even at that early period objections to this and other parts of the Episcopalian system, which were strengthened by further enlightenment.—*Ibid.* p. 221.

J. Cooper.—From a very tender age he was the subject of deep conviction; for at the age of seven he was so impressed with the word 'eternity' that he feared to retire to bed lest he should awake in misery. He ascribed his first convictions under God to the instruction and prayers of his mother. For months he was under great distress of mind; but when brought out of bondage he was so overjoyed that he longed to tell all around him of his deliverance.—*Ibid.* 1873, p. 253.

R. Langford was the subject of religious im-

pression from his childhood; but it was when between fourteen and fifteen years of age, as he believed, that the great change took place and he decided for Christ.—*Ibid.* p. 265.

T. Pulsford says, in a sketch of his life found among his papers: I was with two of my wicked companions going to stroll in the park at Tiverton, on the Lord's-day afternoon. Passing by the Baptist Chapel, I felt all at once a determination to go in. I cannot tell why. I had no view, object, or desire, beyond the immediate resolve to go in. My companions endeavoured to prevent me by force, but I tore myself violently away from them, and went in. Although the service had been going on some time, I went through the chapel and entered the table-pew. I have since often wondered that I did so; but God was leading me though I knew Him not, for my companions came in also and entered a pew near the door, and I doubt not, had I been with them, I should have soon left as they did. The text that afternoon was 1 Cor. iii. 13. I have no recollection, nor had I then, of the sermon or of any part of it, except the oft-repeated words, 'The fire shall try every man's work of what sort it is.'—*Ibid.* p. 270.

J. Hawkins heard from a Congregational minister unknown to him, a sermon from Luke xiv. 28, 'Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?' Which proved to be the means of his conversion.—*Congregational Year Book*, 1869, p. 248.

N. Rowton.—The late Rev. J. Griffin, of Portsea, preached his farewell sermon at Coventry when young Rowton was about eleven or twelve years of

age, which so greatly affected him that he wrote, 'I was as one dumb, quite unable to hold converse with any of the family for some time.'—*Ibid.* p. 274.

A. F. Shawyer.—When about seventeen years of age, having met with a book on 'The Unpardonable Sin,' he was overwhelmed with the fear that he had committed it, and that there could be no pardon for him, although he could not be charged with any known violation of the Divine law. Unburdening his mind to a friend, he was assured that *he* could not, in his state of mind, be guilty of the crime. Relieved by the views set before him, he at length was led to embrace with his heart the 'truth as it is in Jesus.'—*Ibid.* p. 277.

A. Tidman.—His companions were the gay and the godless. A growing sense of dissatisfaction and misery compelled him to pause. At last, overwhelmed with terror, he opened his Bible, which he had not done for some years. He saw in the Book of God a clear portraiture of his own character, and concluded, moreover, that he had committed the unpardonable sin. He betook himself to the throne of grace, which he had neglected since the days of childhood; but even there he found no comfort, for his thoughts of the God to whom he addressed his prayers were so blasphemous that he dreaded immediate vengeance. Forbidden, however, by both hope and fear to relax his efforts after deliverance from the misery of his soul, he was led by a strong inward impulse to enter Tottenham-court-road Chapel, and there he heard the Rev. John Hyatt preach the Gospel of the grace of God. He was sufficiently interested to return and to become an habitual attendant on Mr. Hyatt's ministry. Within three months his

darkness and misery gave place to light and peace, and with light and peace came a strong and earnest desire after holiness, which was greatly encouraged, he said in his ordination statement, by the beatitude pronounced on those who hunger and thirst after righteousness.—*Ibid.* p. 281.

D. Williams.—As a child he was the subject of frequent and strong religious impressions, produced to a large extent by the exemplary conduct, pious instructions, and conversation of his parents. When fourteen years old the Word was applied with power to his heart while listening to a sermon from Matthew xxiv. 44: 'Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.' He became overwhelmed with distress, which was augmented by awful dreams. This state of mind continued for many months, he not having courage to disclose it to any one. It pleased God to bring him out of his darkness and trouble whilst reading Bunyan's Pilgrim's Progress.—*Ibid.* p. 296.

C. Allen.—About this time the district was visited by the great revival of religion, so well known as the Ulster revival; the Presbyterian churches, in common with others, coming under its influence. To one of these revival meetings, held in the open air, Mr. Allen was led to go, apparently only from motives of curiosity. As, however, he witnessed the thousands assembled; heard the cries of the penitent; listened to the narratives of the conversions of the awakened, some of whom were his old companions, he received such deep impressions that for days he spent many hours in each day in private, earnest, wrestling with God in prayer. At a prayer-meeting held on his sixteenth birthday he found peace, and henceforth joined

others in publicly and joyfully declaring the love and power of Christ.—*Ibid.* 1873, p. 314.

E. Davies.—In early youth he attended the Calvinistic Methodists, and received serious impressions, which were, however, in danger of being effaced through godless companions. When at a country fair, while looking at the sports, his conscience was smitten by the words, 'What shall be the end of them that obey not the Gospel of God?' He instantly left the scene and returned home with one of his companions who had also become somewhat alarmed about his state. His conversion dates from this period.—*Ibid.* p. 323.

W. Lacy.—Trained by his parents in the ways of God, he appears for some time to have led a life of formalism, and although impressed with the pious behaviour of Christian people, to have become prejudiced against them for awhile by the false and uncharitable views of some of his associates. In this state of mind he continued for a period, having at the same time a deplorable sense of his own sinfulness; until one Sabbath, when the minister happening to quote the memorable words of the Apostle John: 'The blood of Jesus Christ his Son cleanseth us from all sin,' the Word came with power, and he found joy and peace in believing.—*Ibid.* p. 338.

W. Oliver.—For some considerable time he had been an irregular attendant at the Pastor's Bible class. One evening, he had agreed to meet a sinful companion, but on repairing to the place appointed his companion had not arrived. Tired of waiting, he left, and to while away the time, turned into the class. Therein was the finger of God. As soon as the lesson was over and the

benediction pronounced, and before any one had stirred, his pastor whispered to the restless youth to remain a few minutes. This he did; but, according to after confession, was seeking any loop-hole by which to escape. But that seemed impossible. When all had left, he was affectionately questioned as to his spiritual state. He trembled. He was speechless. He accompanied his friend home, and kneeling in prayer, long they continued praying. It was the hour of decision with the lad. With tears he besought pardon—nor in vain. When he rose from his knees he was 'a new creature in Christ Jesus.'—*Ibid.* p. 345.

A. T. Shelley.—Blessed with pious parents he early evinced a seriousness of disposition, and at the age of twelve, it is believed that he was truly converted.—*Ibid.* p. 359.

R. Williams.—At a very early age he felt the strivings of the Holy Spirit, under the instruction of a pious teacher in the Primitive Methodist Sabbath school; but he resisted these strivings under the idea that religion and happiness were incompatible, and that if he became a Christian he would become melancholy. In his sixteenth year he saw his mistake, and was filled with anguish to an extent that impaired his health, under the idea that he had committed the unpardonable sin. The life of Richard Baxter was the means employed by the Lord to bring him to the Saviour, and to the enjoyment of peace and hope.—*Ibid.* p. 369.

After these extracts, my readers will not be surprised to find that the candidates for the ministry are subject to a preliminary trial as searching as that which is sometimes denounced among the religious orders of the Roman Catholics.

The following are some of the queries addressed to those desirous of entering the Countess of Huntingdon's College:—

6. What reason have you for believing that you have experienced a saving work of grace upon your heart: at what period of your life, and by what means, do you consider this change to have taken place?

N.B.—This question to be answered very fully.

11. (1) How long have you had a desire for the work of the ministry? (2) What were the circumstances which first excited such desire? (3) What are your motives for seeking to engage in it? (4) Have you made any Minister or other Christian friend acquainted with your wishes? Have they encouraged you, or otherwise? (5) What grounds have you for believing that you are called of God to this important work? (6) Are you willing to give yourself up to the Lord Jesus Christ to serve in the ministry of the Gospel either at home or abroad, and either in the late Countess of Huntingdon's Connexion or otherwise, as you may afterwards think proper? (Trust Deed of the College, p. 11.)

12. Have you made application for admission into any other Collegiate or Academical Institution? If you have, state the reason why such application was rejected.

13. In the event of your being admitted into Cheshunt College, do you promise to cultivate a spiritual, humble, and devoted disposition, becoming a student; to be diligent in the studies to which you may be directed; to yield all due subjection to the tutors; and to conform to all the rules and

regulations of the College; leaving the time of your accepting a pastorate in the hands of the Trustees?

I Tim. ii., 2. Titus i., 9. I Peter v., 2–3. Acts vi., 4:—

II. It is required that he be recommended by the church to which he belongs 'as having a good moral character, and as possessed of real piety,' and that he submit to such trial of his gifts as the committee shall think proper.

I Tim. i. II Tim. i., 6–8. Acts xvi., 2. Acts vi., 3–4:—

III. He is also to be recommended by two ministers to whom he is well known, who shall certify that his natural and spiritual endowments, his proficiency in knowledge and literature, and his preaching abilities are such as to qualify him for becoming a student in the ministry.

I Tim. iii., 1–7. Titus i., 5–11. I Tim. iv., 12:—

IV. If the preliminary inquiries of the committee are satisfactory, the applicant will be required to submit to the examination of the consulting surgeon of the Institution as to his state of health being such as to qualify him to enter upon a four years' course of study, as well as to fulfil the duties of the ministry subsequently.

V. If the candidate be accepted as a probationer, the tutors shall report concerning him at the expiration of three months or sooner; and if the tutors report favourably, and the committee be satisfied, he is then admitted for the remainder of four years; subject to the reception by the committee of satisfactory reports at the end of each Session.

VI. Each student is required, on being admitted into the Institution, to unite himself (if he be not already united) with some church in London or its vicinity, and to fulfil the duties of a church member to the satisfaction of its pastor.

VII. The student engages, at the time of his admission, that during the time for which he enters, he will not listen to the invitation of any destitute church, or leave the Institution, without the knowledge and approbation of the tutors and the committee; and that while he continues in the colleges he will submit to the regulations which are now, and may be hereafter, established for the preservation of order in the family.

Letter addressed to candidates for admission to Lancashire Independent College:—

Dear Sir,—I am informed of your wish to be admitted to the Lancashire Independent College as a student for the Christian ministry. The committee cannot but suppose that such a step has been preceded on your part by solemn deliberation and earnest prayer for Divine guidance; and they would still entreat you, seriously and prayerfully reviewing your decision, to proceed as under the inspection of the great Searcher of hearts. Allow me to state, in the first instance, that, in order to your admission to the regular course of instruction, you must possess an acquaintance with the elements of the Latin and Greek languages, and pass an examination in the following subjects:—One of the Gospels in the Greek Testament;—the historical portions of Smith's Principia Latina, part ii., or one book of Cæsar's Commentaries, or one book of Virgil's Æneid;—the principles of arithmetic, as developed in De Morgan's Arithmetic; and the

first book of Euclid; and that further, with a view to ascertain what the committee must deem indispensable qualifications in candidates, they propose the following enquiries, which you are requested to answer at your earliest convenience:—

First. What has been the history of your personal religion, and what are your motives for desiring the work of the Christian ministry?

Second. What are your views of the leading doctrines of Divine Revelation?

Third. What are your sentiments respecting the nature and constitution of a Church of Christ?

Fourth. What are your views respecting the two principal ordinances of a Christian Church, viz., Baptism and the Lord's Supper?

(Your replies to these queries ought to be full and explicit, without exceeding what may be comprised in five or six pages of ordinary letter paper.)

It is expected by the committee that your application be supported by a recommendatory testimonial of the pastor and church with which you are connected.

You are also requested to reply, with the utmost brevity, to the following additional enquiries:—

1. Of what Christian church are you a member, and how long has your connection with it existed?

2. What is your age?

3. What has been the general state of your health hitherto,—have you any weakness of voice, impediment in utterance, or any infirmity that

would seriously affect your usefulness or comfort in the discharge of ministerial duties? (A medical certificate should be sent.)

4. Are you unmarried?

5. Have you been accustomed to engage in any social religious services—in public speaking or preaching—or any effort to promote the welfare of others?

6. Is your mind directed to the ministry at home, or to foreign missionary labour?

7. Can you refer to any minister or ministers, besides your pastor, who approve of your present application, and are ready to furnish attestations of your fitness for admission into this Institution?

8. Are you, or your friends on your behalf, prepared to furnish the annual payment for your commons at the college?

(*B.*) *Queries to be answered by ministerial applicants for admission at the Baptist College, Regent's Park.*

1st. As it is indispensably necessary that he who undertakes to teach Christianity should himself be a real Christian, you are desired to state what are the grounds on which you have been led to conclude you are such, together with any memorable circumstances connected with your first religious impressions, and the period of their commencement. State also, in your own words, your views of the leading truths of the Gospel.

2nd. What is your age? What has been your occupation? Are you now able to obtain a comfortable maintenance?

3rd. Have you been vaccinated? What has been the general state of your health from infancy? Will it admit of vigorous and regular application to study? What medical man can speak to the state of your health?

4th. How long have you entertained the desire of becoming a minister? Has that desire been constant or fluctuating? Did it arise in the first instance from the suggestions of others? What are the motives that now induce you to desire to enter on a course of preparatory study?

5th. What methods have you adopted, with a view to ascertain whether it be according to the will of God that you should enter on the Christian ministry?

6th. Have you been accustomed to engage in any social or public religious services—in preaching, in prayer meetings, in the instruction of the young, in visiting the sick, in the distribution of tracts, or in any other effort for the spiritual good of others? and if so, state the particulars.

7th. Of what church are you a member? When were you admitted to its communion? Is your desire of entering the ministry approved of by your pastor and the church, and by your parents or guardians? Give the names and addresses of the ministers who are prepared to recommend you as a student.

8th. Ascertain and state whether, in case of your admission, the church of which you are a member, or either of the churches whose pastors have recommended you, will contribute a collection, annual or otherwise, on behalf of the Institution during your residence in it?

9th. State particularly what education you have received, and what books you have read?

10th. Have you a predilection for study? Are you prepared to pursue with unremitting diligence the course of literary and theological study prescribed by this Institution?

11th. Have you pecuniary resources for meeting those expenses for which this Institution does not provide, such as clothes, books, &c.?

12th. What portion of the annual expense of your maintenance as a student can you or your friends undertake to defray?

Those accustomed to pass that way need not now be surprised at the desolate aspect of the place.

Why have I given the above extracts, perhaps at too great a length? Not surely because I wish to deride the efforts of humble and sincere, though it may be mistaken piety, not because I wish to discredit entirely the possibility of sudden conversions, and surely not because I underrate the value of the piety of youths and children. It is because I wish to show the peculiar, and, I cannot help thinking, erroneous tenets of these bodies, as well as to bring out as strongly as possible their private as opposed to a national character. I must not, however, omit to add that most of these obituary notices show the earnestness and worth of those whom they record: men mostly of very humble origin, but who have none the less, to use their own expression, 'found Christ,' or rather, as I should put it, been faithful and useful ministers of the gospel, though

the strange and peculiar phraseology in which these notices are written, together with a certain tinge of exaggeration which seems to run through the whole, renders it necessary to take them 'cum grano.' I may add, that the age at which many are admitted to preach is much under that at which men are ordained in the Church of England, some being even boys of sixteen or seventeen; and that the age at which many were admitted into the 'churches,' proves not only that the full members are by no means all adults — a fact which may also be gathered from the number of Methodist school-children in 'society'—but also, that though the Sacrament of Baptism is administered at a much later period among Baptists than is usual in the Church of England, yet, that it is by no means always adult baptism.

Nor are Dissenters really exempt from the control of the State, and for the following proofs of this, as well as for the extracts from the regulations of the Dissenting theological colleges, I am indebted to the excellent pamphlet of the senior member for East Surrey, who has the merit of being one of the first who, disregarding mere declamation and hearsay evidence, has worked out for himself a vein of practical argument:—

> Many hon. members will recollect the passing of the Dissenters' Chapels Act, 1844, by Sir Robert Peel, which occasioned much discussion in both Houses. The first clause of this Act makes lawful the tenure and confirms persons in possession

of property appropriated to Dissenting purposes, which were unlawful prior to the passing of certain recited enabling Acts, and enacts that all deeds and documents relating to them be construed as if such Acts had been in force at the time of the foundation of such meeting-houses. Clause 2 enacts that religious doctrines or opinions, for the preaching or promotion of which the meeting-house may be held, are to be collected from twenty-five years' usage, where not expressly stated in the trust deed.

Again, of late years the following Acts have been passed, affecting the property of Dissenting bodies:—The 13 & 14 Vict. c. 28, called Sir Morton Peto's Act, for rendering more simple and effectual the law by which societies for religious worship hold property; the 31 & 32 Vict. c. 44, facilitating the acquisition of sites for religious purposes; the 32 & 33 Vict. c. 26, extending this Act to burial grounds—possibly a crumb of comfort to the hon. member for Denbighshire, as showing that Nonconformists possess them—and the 33 & 34 Vict. c. 34, the Charitable Funds Investment Act, enabling trustees for public and charitable purposes to invest the funds intrusted to them in real securities, called, on Congregational authority, 'brief but important,' and specially valuable to Lady Hewley's trustees.

Another instance of the interference of the Legislature with property held by Dissenting bodies is furnished by the action of the Charity Commission. On the 21st of May last the Poultry chapel was sold for the sum of 50,200*l.* by public auction, with the consent and under the authority of the Charity Commissioners, and this sum must be reinvested with their sanction. I understand also that they receive three or four applica-

tions a week for the appointment, under their powers, of new trustees to Dissenting chapels. On a moderate computation I calculate this causes a saving to the chapel trustees of 10,000*l.* a year, for they are thus relieved from the necessity of costly proceedings in Chancery; and, as the expenses of the Commission are paid out of the Consolidated Fund, the additional expense incurred from the work belonging to those trusts, whatever that may be, is an actual grant to the Dissenters from the taxation of the country.

He also adds the following note:—

The Act 34 & 35 Vict. c. 40, called the Primitive Wesleyan Methodist Society of Ireland Regulation Act, is worth referring to as a curious instance of the interference of Parliament with a voluntary religious body. In a schedule the principles of the Methodist constitution are appended, divided into the three heads of design, doctrine, and discipline. The Act prevents interference with the doctrine, but authorises alteration in design and discipline, and in the trusts upon which property is held, by formal proceedings of the Conference of the Society.

The Act 35 & 36 Vict. c. 26, which has recently received the Royal Assent, enables the Charity Commissioners to grant certificates of registration to the trustees of any charity as a corporate body. This Act will probably largely increase the work of the Commissioners with respect to the trusts of Dissenting chapels, and, although a stamp of 10*s.* is to be affixed to each certificate, this payment will not nearly meet the expenses likely to be incurred. Hence the facts stated above are very much strengthened.

He also gives in his appendix a list of no less than twenty-three cases decided between 1840 and 1869, but as only those cases are reported which contain some point of law, the probability is that there were in reality many more.

There was also a case mentioned by the present Lord Chancellor in his speech on the motion of the Member for Bradford, 1871, which was whether or not baptism was necessary to justify a Baptist minister in treating a person as a communicant, and the Court of Chancery held that it was not. The decision of the Court that their own Baptism is not indispensable to constitute a Baptist communicant, has, I believe, been since universally acquiesced in. There have been also one or more cases of a somewhat similar nature with regard to the Episcopal Church of Scotland.

With regard to the migration of chapels, though I do not lay quite so much stress upon it as some are inclined to do, yet I would wish to say a few words, copied from a pamphlet by Dr. Hume, of Liverpool, since it has been denied almost *in toto* by some vehement partisans.

> The fact is mentioned by Mann in his report, and, in 1860, Dr. Thom, a Dissenting minister of Liverpool, author of *A History of the Churches and Chapels in Liverpool*, gave it clearly as his opinion—1. That the tendency of chapels was to move up the hill as the river margin became peopled with the poorer classes; 2. That several of the deserted buildings became occupied as churches.

The following very important witnesses speak

nearly two and a half each. In other words, *the whole of these Chapels were reproduced in an average of twenty years*; and, in a single decade, half the standing number alter their locality.

In Liverpool, with regard to thirty-three congregations:—

First. These congregations originated so completely within the little old town, that thirteen of the points of departure are included in a parallelogram the area of which is only one-sixth of a square mile.

Second. The thirty-three congregations have occupied about 130 distinct sites, or an average of nearly four each. Of these, again, eight have occupied forty-five sites, and four out of these have occupied twenty-nine.

Third. The ground travelled over by them is more than forty-five miles, or nearly a mile and a half each. The longest journey made at a single effort was within a few yards of two miles; the shortest was 250 yards, or more than a furlong.

In Newcastle-on-Tyne, again, there were seventeen new Dissenting chapels opened in twenty-five years (1837-62), and only six churches; so that *primâ facie* Dissent outstripped the Church in the race almost in the ratio of three to one. Here the Dissenting controversialist stops; but let us proceed a step further. One chapel was abandoned in this period and seven others were removals, so that the increase of chapels built is reduced to nine. Of these again five were 'splits,' indicating weakness rather than strength, and not necessarily adding a unit to the original numbers. There were virtually, therefore, *four* new chapels with new congregations; and this is all that should in fairness be reckoned. Further, in 1851, the average

accommodation in the churches was 903, and in the chapels 472; so that the Church gained for its new members 5,418 sittings, and Dissent 1,888. Hence, instead of a gain of 283 to the Church's 100, they have only 35, or *less than an eighth*, as compared with the apparent progress!

But we can go a step further. Mr. Horace Mann says (p. cxxxi., n.), that the Dissenters had only 3,701 chapels in 1801 'is scarcely probable, and seems to prove that many Dissenters' buildings existing in former days *have been disused, or have been replaced by others.*'

Now, since he wrote, the 'missing link' has been found; the information which, to his regret, he did not possess, is now before us; and, strange to say, it is to Mr. Bright that we are indebted for the possession of it. From the return which he moved for in 1855, we obtained the number of places licensed under the Toleration Act, as they stand in the second column of the following table. From Mr. Horace Mann's table of buildings according to date, we obtain the third column; the fourth is a matter of calculation.

Ten years preceding	Places licensed.	Still standing in 1851.	
1811 .	5,460 .	1,169 .	or 21 per cent.
1821 .	10,161 .	1,905 .	18 „
1831 .	10,585 .	2,865 .	27 „
1841 .	7,422 .	4,199 .	56 „
1851 .	5,810 .	4,397 .	75 „
Total licensed in fifty years	39,438	14,535	
Total standing in 1851 . .	16,502	1,967	Proportional part of those with dates unknown.
Balance .	22,936	*missing in fifty years!*	

Every one at all observant must recollect at one

time or another having passed various disused chapels; and, not to prolong the subject further, all who have studied at Cambridge will remember that the old Union in Green Street had formerly been a chapel, and even the Grafton Street Music Hall, which has recently become notorious in connection with a quasi prize fight, was once a chapel, though I do not know to what denomination it had belonged.

I do not wish to make a point of the far larger collections made in churches than in chapels, because, no doubt, the congregations worshipping in churches are more wealthy that those belonging to the chapels, though according to the Nonconformist contention they are not so numerous, but one or two instances will serve to show that the constant collections for the annual stipends of their ministers, and other objects, almost entirely exhaust the almsgiving of the congregations.

In 1872, Hospital Sunday in Birmingham realised 4,951*l.* Of this 3,025*l.*, or 61 per cent., was collected from the Church of England, and 376*l.*, or 8 per cent., from the Baptists. The Unitarians and Congregationalists gave each 7½ per cent., the Wesleyans 3¼, George Dawson's Meeting House 3, the Jews 2¾, the Friends 2, and the balance of 5 per cent. from schools, workshops, and congregations not specifically named. It should be observed that in this town the 'Nonconformists' boast that all bodies of Dissenters, not including Roman Catholics, have 105 places of worship, as against 46 belonging to the Church of England. The disproportion in the amount of col-

lections at Torquay, was some time ago much greater, but I have not the figures with me.

Chester General Infirmary had, in 1869, 409 subscribers, of whom 26 were Dissenters, who subscribed 47*l.* 5*s.*, out of 1,031*l.* 15*s.* The collections for the hospitals at King's Lynn, where the Dissenters are said to be strong, were for 1867-1868, as follows:—

		£	s.	d.
1867	Churches	261	4	7
	Chapels	6	14	2
1868	Churches	283	3	0
	Chapels	11	15	0

On Hospital Sunday, Manchester, 1872, the collections in churches amounted to 3,250*l.*, whereas the amount collected in all the meeting-houses did not amount to half that sum; of which the Baptists contributed only 100*l.* In Manchester, again, according to the *Nonconformist*, there were 51 churches as against 117 chapels.

And I also remember being struck with the difference between the amounts collected in churches and chapels in the advertisements of the Sick and Wounded Fund during the Franco-German war. In this long chapter, which is now drawing to a close, I have preferred to give an account, as fair and accurate as it has been in my power to make it, of the various dissenting bodies, without, to use a cant phrase, either note or comment, leaving each reader to draw his own conclusions.

But I think it is clear, from what I have stated, that, although Dissent: (1) by the former apathy

of the Church; (2) by employing a great number of local or lay preachers; (3) by multiplying chapels and preaching rooms; (4) by employing a humbler class of agents; (5) by availing itself largely of the strong English feeling of self government, has been enabled to do a great many things; on the other hand, (1) that it has done nothing which the Church could not have done or cannot do; (2) that it has over-built and over-organised itself; (3) that while it has founded nothing permanent, its work is already beginning to melt away; (4) that the pecuniary effects of the voluntary system are very far from being, even in the matter of chapels—its strong point—at all what its advocates make out; (5) that whatever evils may arise from a system of endowments, equal, if not similar, evils result from the opposite plan; (6) that the sects are by no means 'unfettered' by the State; (7) that they are not without and do not object to endowments.

CHAPTER VI.

CONCLUSION.

FROM the foregoing pages we have seen amongst other things that the Church of England is both voluntary in the origin and continuation of her endowments, and does not and never has depended upon State aid, nor is she a State Church in the proper acceptation of the term; that her system of endowments, so far from hindering, has accelerated her progress, and that the supposed wonderful effects of the 'voluntary system' vanish when once the subject is closely viewed. We have seen that the Church raises annually nearly five times that of the whole of the dissenting bodies, that even in chapels, their strong point, their expenditure does not amount to much above half that of the Church, that even the actual amount of sittings annually supplied by dissenters are probably not more than those provided by the Church, that the sum expended by the Church on churches within the last thirty-five or forty years has been probably equal, after deducting debt, to the whole cost of all the dissenting chapels, that the increase in the living ministry of the Church

during the same period is greater than all the dissenting ministers put together (I leave out the dissenting preaching-rooms and local preachers on the one side, and the school-chapels, lay helpers, Scripture readers, Bible women, and deaconesses on the other, inasmuch as I have no accurate returns of the latter), that she has invested no less a sum than seventy millions as a permanent base for future operations, whereas little or nothing of the kind has been done by dissenters, and that she has nearly accomplished the problem of national education, whereas the dissenters have done but little towards it, though they have certainly far surpassed the Church in the matter of Sunday schools, also that since their annual voluntary payments almost entirely exhaust the almsgiving powers of the dissenting congregations, the general charities receive far greater support from the Church than from the dissenting congregations. On the other side, we have seen that dissenters by no means object to endowments, and some will say to State aid, and that they are equally under the control of the State, while without unduly depreciating their organisation we have seen that it is formed on the narrowest possible basis, by no means exempt from grave defects, and quite unable to assume a national character, as also that the boasted liberty of dissent has resulted in several disastrous secessions, that the various sections of Baptists cannot coalesce with themselves, much less with their kindred the Independents, while the oft talked of disrupture of the Church never has been, and is, I imagine, never

likely to be realised; that this rivalry of the sects has upon their own showing produced great loss of power, and, lastly, that the boasted voluntary system, so far from progressing rapidly, is seceding; hence we may be assured that to despoil the Church at the bidding of heated partisans and sectarian envy, under the specious pretence of it being for her good and for that of our common Christianity, is not less a blunder than a crime.

But while deprecating the attack on the Church we cannot doubt but that it has been made, and we have therefore to consider, 1. What are the reasons for this attack, and the validity of those reasons. 2. The causes of the increase of dissent, undoubtedly great up to a certain point. 3. The way of overcoming it. 4. The means which up to the present have been proposed for that end and for Church Reform. 5. The chances of the success of the movement and its results if once accomplished.

In a very temperate and able little pamphlet published in 1867, entitled 'Reasons why Nonconformists cannot Conform,' the reasons are stated succinctly as follows:—

I. Nonconformists cannot conform to the Church of England because its constitution is, in their judgment, unfavourable to purity of discipline and administration.

The Scriptural idea of a Christian Church implies on the part of Christ's disciples *separateness*. They are to be in the world, but not of it. They are supposed to be united together by the bond of a common belief and a common aim—to possess, and

to exercise, disciplinary powers for the exclusion of the unbelieving or undevout, and, by their conduct and their spirit, to set an example to those who are without. Their position is to be well defined, and their influence unmistakable. They are to be as a city set upon a hill—as a light shining in a dark place.

In the Church of England these characteristics of a Church are almost wholly wanting. It is a 'national' Church, and, for that reason, 'there is not any member of the Commonwealth who is not also of the Church of England.' Hence the religious and the irreligious form a heterogeneous mass. The rites of the Church are administered —in some cases under the compulsion of law— without any regard to religious character or fitness. The preservation of purity among the laity, by means of church discipline, is felt to be so impossible that it is not attempted, and the legal provisions for securing the religiousness, and even the morality, of the clergy are admitted to be discreditably inadequate.

It cannot be denied that there is a tendency to laxity and to worldliness in all religious communities; but, in the Church of England, such tendencies, instead of being earnestly striven against, are fostered, by arrangements which bring to bear upon the Church all the corrupting influences of the world. Thus, the Monarch of the country, no matter how great his ungodliness, is its legally appointed head. A Prime Minister equally irreligious may nominate its archbishops, bishops, and other chief functionaries. It is legislated for by a Parliament the composition of which is determined by political rather than religious considerations. Certain and, in many cases, large incomes are secured to the clergy by a legal tenure, irrespec-

tive of their competency, or success, or acceptableness, and this fact makes the ministerial office in the Church of England, in many cases, a mere profession—the resort of those who are influenced by worldly, and not by spiritual aims—who 'go into the Church' for emoluments and status, and, getting these, care but little for the souls of men, or the efficiency of the Church as a religious organisation. The existence of this class of ministers is connived at by a numerous body of the laity, who are drawn to the Church, or are kept in its ranks, by secular inducements, offered to them in the shape of office, social preferment, or literary and other honours, and whose lives and motives are opposed to the spirit and demeanour which in the New Testament are always associated with Christian discipline.

For the Church of England is the only church in which any one who has the requisite pecuniary means may purchase by public auction the absolute right to nominate the minister to whom is confided the spiritual oversight of the whole parish. It is the only church the ministers of which are compelled by law to apply, in the burial of the dead, to the infidel or the dissolute language which is generally felt to be applicable to the believing and the devout alone. It is the only church which, by means of the parochial principle, makes it penal for a minister to preach the gospel to the living or to comfort the dying beyond legally prescribed geographical boundaries.

I insert the above because it is a rather fairer specimen than usual of the arguments of the more calm and thinking Nonconformists. I do not wish to add any long counter arguments of my own, but will leave it to my readers to say whether, upon their

own showing, the dissenting system works any better. I also would have them note the trifling exaggeration contained in the concluding paragraph, and whether, in the case of the paragraph preceding, relative to the burial service, it would be advisable to allow individual clergymen to excommunicate the dead at the grave's mouth, and in the face of sorrowing relatives? whether such cases occur among dissenters? whether any good arises from it? and whether it would be possible for a cemetery chaplain in the neighbourhood of a large town to do so on his knowledge of the characters of those brought for burial?

II. Nonconformists cannot associate themselves with the Church of England, because it employs legal means to attain spiritual ends, and relies for its support on coercion instead of conviction—of forced contributions from opponents instead of the willing offerings of friends.

This is the well-worn, or rather worn-out, argument to which it is scarcely necessary to refer further. The only legal payment, that of Church rates, has been abolished, and tithes are the hereditary and prescriptive property of the Church. I imagine that a dissenting community possessed of an endowment would not hesitate to enforce the law against a Church of England lessor of such endowment. By the way, the proceeds of an execution are mentioned in the last or last but one year's accounts of Lady Huntingdon's Trust.

III. Nonconformists cannot conform to the Church of England because, as an establishment, its liberties are so curtailed, and its energies so crippled, that it cannot fully discharge its duties or fully develop its power. There was a time when the civil disabilities of Dissenters most attracted public attention; but these have been so far removed as to become trivial in comparison with the religious disabilities of Churchmen. These last embrace almost every department of Church action. The Church of England is bound by the legislation of past ages, and new legislation on any large scale is impossible. Its Convocation is powerless, and if it were the pleasure of the Government would be voiceless also. It cannot choose its bishops, nor can it increase the number of its bishops. In the appointment of its ministers patrons are all-powerful, and the people are impotent. The canons require to be amended—the services of the Church to be re-arranged—the burial service to be modified—the ecclesiastical revenues to be more wisely and fairly distributed—the legal obstacles in the way of Church building and of parochial sub-division to be removed—the means of repressing heresy to be simplified—these and other changes are felt by all sections of Churchmen to be more or less needed to purify, to tranquillise, and to invigorate the Church; but they involve political and legal difficulties so many, and so formidable, that there is, probably, not a Churchman living who expects to see them effected. The result is, that, as the Church grows older, as its ministers and members multiply, and its spiritual life increases, anomalies multiply also—the ecclesiastical machinery works with an increasing amount of friction—Church extension becomes another name for Church confusion, and the voice

of discontent and irritation grows louder and louder. The fetters, of the existence of which a sleeping Church was scarcely conscious, an awakened Church finds to be galling beyond endurance.

Again I ask my readers whether the results of the dissenting system are such as to make us envy them? Has not the Methodist Old Connection suffered five disruptions? would an appeal to the Conference be better or worse than an appeal to the Privy Council? and did they not at the Conference, held only three or four years ago at Hull, expel a minister for simply stating his disbelief in the efficacy of class meetings? Such things are not exactly possible among the Baptists and Independents, but the expulsion of the Reverend Brewin Grant by the Congregational Union was a tolerably high-handed proceeding. Would the appointment of the bishops be better in the hands of the Crown, or, if the phrase is liked better, in those of the Prime Minister, or in that of a self-constituted or practically self-constituted synod, especially when we know, as every student of early ecclesiastical history must know, what was the character of the popular elections in the early Church? It would be a sorry exchange for the Church to part with the broad and solid foundations on which she rests for the sake of obtaining 'freedom,' which would really mean a license for certain noisy and discordant cliques to enact the pope each in their own little sphere. Is the example of election among the sects encouraging? Have we seen the 'fetters

of the State' really fetter the progress of the Church?

The author of the above pamphlet then goes on to state that there are other points of doctrine, organisation, &c., in which dissenters differ from the Church, and which renders it impossible for them to conform, but he does not further specify them. Without going into these points, I will merely mention that the doctrines of the sects are almost if not quite identical with those of the Church, that the works of our great divines are the text books in their theological colleges, and that Hooker, the greatest ecclesiastical writer the world ever saw (though an Independent minister did once go to the trouble and expense of editing the 'Ecclesiastical Polity,' that he might refute it in foot notes), lays it down as a fundamental proposition that there is no divinely ordained form of church polity, in which he is followed by the Wesleyans, and that, therefore, the tenet of the Independents and Baptists that there is a divinely ordained form of church—which is theirs—is wrong, besides being historically capable of easy disproval, let alone wildly fanatical in theory.

But though the above arguments may be taken fairly to represent the views of the thinking portion of the Nonconformists, whatever be their real value, yet, inasmuch as the majority of all classes do not think, we must look farther for the feeling which seems at least very prevalent against the Church.

It has, I imagine, arisen in this wise: Doubtless

many abuses existed some forty years ago in the Church, and doubtless dissent then travelled much more rapidly, for all great movements commence with individuals and extend to corporate bodies; and it was then that the member for Bradford first commenced his crusade, at a time when, as he has himself confessed, the Church was very different from what it is now; added to this was the fact that dissenters had undoubtedly occupied a field that the Church had neglected, and is now only very partially beginning to cultivate; that being thus fully conscious of the existing merits of their system, and of its past progress, they imagined, fairly and naturally enough, in the absence of proper statistics on the other side, and in the face of statistics which on the face of them told heavily in their favour, that they still continued the same rate of progress which they maintained nearly up to 1851, and imagined, therefore, that their system was practically as well as, according to them, theoretically the best. In addition there was the sense of social inferiority, perhaps more especially rife in the country districts, and which might often be added to a sense of really superior but unrecognised merit; and when all this came to act upon bodies of men the majority of whom were—there is no use disguising the fact—essentially narrow and sectarian, we cannot feel surprised that the result has been very considerable animosity against the Church, an animosity often characterised by considerable bitterness and virulence, as well as ignorance. For where so little knowledge has been

displayed by Churchmen on matters connected with the Church, we cannot feel surprised that dissenters should have been still more ignorant. But now when the Church is thoroughly roused, when we see what she has done, and is doing, so that no practical argument remains in favour of the course advocated by dissenters, we are bound to discover whether by any means this hostility can be allayed, or whether the Church must not endeavour, if only in her own defence, so to widen her foundations as to be secure from all danger of assault, and if so how this should be done.

However much we may deplore the social grievance, I do not well see how it is to be remedied, considering that it depends far more on the feeling of society and the social condition of the country than on the individual good feeling of the clergy towards dissenting ministers.

The theoretical arguments of the lawfulness and unlawfulness of Church and State I have, as I stated in the introduction, purposely omitted.

In the first place, what is the origin of dissent? Not the Act of Uniformity, for both Baptists and Independents existed, though in small numbers, before, and the only result of the ejectment was the increase of the Independent body by a coalition with a portion of the ejected ministers and their congregations, an increase that must have been small, inasmuch as the whole number of dissenters in 1699 amounted to 214,000, or 4·18 of the population.

Nor our formularies, for the tenets of both are

alike, with the exception of adult baptism among a portion of the Baptists, and the great works of our divines are used in the dissenting colleges.

The true cause is as follows: Dissent was at its lowest ebb early in the present century, and the 2,000 ejected ministers, who, according to the voluntary theory, should have carried all before them, had left, together with the older congregations, just 1,400 churches, when the great revival of religion began not in the bosom of dissent, but in that of the Church, both in England and Wales. If my readers will take the trouble to turn back to the introduction they will see Wesley's definition of his societies, and nothing is more clear than that he originally intended them to be entirely subordinate to the Church—that is, certain classes meeting together were to prepare themselves for the reception of the sacrament and for the promotion of general piety. Being thrust out, owing to the general apathy of the age, he was induced, not, however, until after a long struggle, to form a sect, and the old and true dissenters, the Baptists and Independents, after a time followed his lead. The other original sects, the Presbyterians, Unitarians, and others, by not doing so have fallen lower and lower until their number and influence is almost nil. If anyone doubts the different origin of Wesleyan Methodism from Dissent, let him consult Bogue and Bennett's 'History of Dissenters,' published at the commencement of the present century, in which the Wesleyans are mentioned at the end with almost contemptuous

brevity, and in a tone which seems to imply that they were going on well, and in the course of time might possibly be welcomed within the family of true dissenters.

Doubtless the cause of the increase of Wesleyan Methodism was, 1. The apathy of the clergy. 2. The size of the livings. 3. The strong feeling of self-government inherent in Englishmen. 4. The employment of a humbler class of preacher, who could preach with effect and at little expense to his neighbours. 5. The ease with which such an organisation could be carried out. 6. The multiplication of chapels as centres of union.

And this, originally a Church movement, having been adopted by the Independents and Baptists, has caused them to grow in like manner, until we find vast bodies which from one cause or the other are antagonistic to the Church, the Independents and Baptists from theory indeed, which, however, has but little hold on men's actions, but the whole or the major portion because they possess churches of their own, which in their ignorance they believe to be possessed of superlative excellences, and which are in some cases antagonistic to, and everywhere overshadowed by, the National Church.

We now come to the means which have been proposed for the comprehension or attraction of dissenters, i.e. the various schemes of Church reform lately brought somewhat prominently forward.

Not long ago a society was attempted to be started called the Church Reform Association. It appears

to have fallen stillborn, but I mention it as, whatever may be thought of some parts of the programme, it is certainly the most comprehensive *résumé* of the various schemes which are now agitating men's minds that has yet appeared. The objects were:—

A. To obtain an enactment giving an organisation and certain defined powers in Church matters to the inhabitants of parishes.
B. To urge the removal of impolitic restrictions.
C. To promote improvements in the machinery of the Church system.

A was a detailed and elaborate scheme which need not here be further alluded to.

B comprised:—

1. The abolition of clerical subscription.
2. The removal of legal hindrances by which those who have received holy orders are excluded from civil employments.
3. The discontinuance of the use of the Athanasian Creed.
4. Power to be given to an incumbent to invite persons not in Anglican orders to preach, subject to the inhibition of the ordinary.

And C:—

1. A gradual subdivision of the larger dioceses.
2. A modification of the forms of election and confirmation.
3. A re-arrangement, by a Royal Commission, of the boundaries of parishes.
4. Some provision for the prosecution of clerical offenders.
5. A plan for clergy superannuation.
6. A revision of the translation of the Bible.
7. More elastic arrangements of the Church Service.

8. Some provision for securing the repair or authorising the disuse of Church fabrics, which is closely connected with A.

With the exception of diocesan synods, and the utilisation of the cathedral chapters, every scheme of Church reform I ever heard of is here comprised, and with my readers' permission I will go through them *seriatim*. In the first place, under B we find that number 2, and under C 5, 6, 7, are already being carried out. Again, the propriety of B, 1 and 3, is open to great doubt, and if carried out would certainly effect the minimum of good. Much stress has been laid on the participation of the parishioners in the patronage of the living. I will say no more than this. Rightly or wrongly, private patronage is one of the keystones of the Church system; and that, before attempting so great a change, it would be well to see how it works in those existing livings under municipal, i.e. the proposed, patronage.

Hence we find the work of Church reform reduced to the following heads:—

1. The participation of the laity in the government of the Church by means of parochial councils and diocese synods.
2. The increase of the episcopate, including the utilisation of the chapters.
3. The rearrangement of the boundaries of parishes.
4. The prosecution of clerical offenders.

The work of reformation, when decided on, would be carried out partly by the action of the Church

herself, partly by Churchmen making themselves felt in Parliament. Though the first is, I know, the great present panacea for all the evils, real or supposed, existing in the Church, yet I confess I see considerable difficulties in the way, and feel considerable misgiving as to the result. Some experience has taught me great distrust of amateur work and elaborate organisations. Fascinating and seductive as I know them to be in theory, they almost invariably break down hopelessly in practice. Again, every nation and every institution has its own peculiar genius, and it is by studying this, developing it to its utmost, without allowing it to run into excess, that the nation or institution can be made to attain the highest perfection of which it is capable. Now the peculian position of the Church of England is that it is an aggregation of corporations sole, the members of which are freeholders by their office, and so far independent; to destroy this, to give the laity in the parishes any effective control, would be to disestablish the Church, and whether any advantage would be gained by the employment of committees to compensate for disestablishment, and the disendowment which would certainly follow, may well be doubted, even by the most sanguine champion of lay co-operation. If, on the contrary, the councils had no real power, they would soon die of inanition, or remain to be a burden and a hindrance rather than a help. I may be met, I know, by antiquarian arguments as to sidesmen, but I answer, Is not their immemorial disuse a proof of

the truth of my proposition? Again, it is often urged, Look at the dissenters; but while, in the first place, the lay power in these bodies is not quite what is usually supposed, our system is not theirs, and, as I have said above, it is far sounder policy to improve our own system than to adopt another not suited to its genius. Moreover, is it not desirable to know far more than any Churchman does of the power and working of the system of deacons before adopting it more or less *en bloc*, as well as of the actual progress of dissent, and how far it may be attributed to the plan of lay co-operation?

The increase of the episcopate is a subject which, though often discussed, and for which innumerable schemes have been put forward, has never produced any tangible result, simply from the hopelessness of obtaining funds to carry it out. The revival of the order of suffragans may answer one of the two missing links of the Church. I allude to that of archdeacon. If he were made in reality what he is supposed to be, the *oculus episcopi*, and if only the ablest men were chosen for the post, he would go far to render the appointment of suffragans, and even of additional bishops, a necessity. The ancient and legal court also, if made a reality, would answer all purposes of lay co-operation far better than any mere voluntary conference or synod, however desirable such may now be for bringing the clergy and laity together, and so by the interchange of ideas to understand somewhat more clearly what is really wanted, which is probably the extent of the utility

of which such gatherings are capable. Moreover, if thought desirable, the laity and the archidiaconal visitation could elect a certain specified number of their body to represent them at the great council.

Next I come to the alteration of the boundaries of parishes and the punishment of clerical offenders. I am not prepared to say that the former may not be highly desirable, at least in a modified extent; but how far and by whom it should be carried out is a question requiring much and serious consideration; but I believe that both this and the union of small benefices are now in the power of the bishop. The revision of ecclesiastical law is a question of law and ecclesiastical polity combined, into which it is inexpedient here to enter. I will only say that the power of easy and rapid procedure in such laws is a dangerous weapon, which should certainly not be placed within the reach of every hand. The absolutism of the Old Wesleyan Conference has been the cause of endless trouble, loss, and secession almost from the moment of Wesley's death up to the present time, and if the Baptists and Independents have hitherto escaped, it is because the absolute independence of each congregation forbade any such attempt; now, however, that the Union in both bodies seems rapidly attaining a similar despotism, there are not wanting signs that similar results will follow.

Lastly, we come to the 'Occasional Service Bill.' I cannot say that I altogether like the measure, because I think that in all such cases legislation tends to draw a hard and fast line between the two parties,

and it would be far better, if it is legally impossible to invite a dissenting minister into a Church of England pulpit, to allow the law to fall into desuetude than by a fresh enactment to declare the gulf which separates the ministers of the two bodies. Still I do not think that this harmless and well-meaning little Bill, which certainly contained the germ of a great truth, deserved the furious outpouring of the vials of wrath which it received, since it is by no means the only Bill of the kind annually presented to Parliament, only perhaps the present one did not offer the means for a future sudden conversion, and was therefore so far useless. Nor can the epithet 'an insult to dissenters' be explained otherwise than by the arrogance which a long period of almost uninterrupted success has bred in their political representatives. But all such small attempts at legislation are unwise, as tending to take up the time of an assembly but little qualified to discuss them, and as tending to magnify the power of State control in the eyes of the Church's opponents, while the majority of them could be far better settled by the Church herself, supposing them to be desirable; but very few have been thought out, and it would be mischievous if the constitution of the Church were to be disturbed by such crude and ill-digested schemes. More than this, they are totally inadequate for the purpose for which they are designed.

I have no inclination to enter into the *vexata quæstio* of the origin of the Athanasian Creed, though

one at least remarkably like it may be seen in the record of one of the first four Councils in Labbæus; but who can suppose that the suppression of a creed recited but thirteen times a year, of which eight are saints' days, will produce any remarkable comprehension of dissenters, or cause any abatement of hostility towards the Church?

Others, again, have sought a comprehension of dissenters—one of those amiable but visionary schemes which reflect more credit on the hearts than on the heads of the authors. I do not suppose that the ministers, deacons, and office-bearers of the sects would consent to an amalgamation which would destroy their local status, nor do I see how it would be possible for them to obtain livings, since very few patrons either have or would have any knowledge of dissenting ministers, and therefore the social grievance would simply be exaggerated by their being kept out of what might lawfully be theirs. There would also be this difficulty, rightly or wrongly, episcopal ordination is one of the foundation stones of the Church system; either, therefore, we must do away with this, which would in all probability create a schism in the Church, if not uproot her altogether, or we must force every dissenting minister to be reordained, which I am far from thinking that they would consent to.

As I have said once or twice before, and it cannot be too often repeated, dissent owes its strength, apart from the former apathy of the Church, to a very easily worked organisation, to the employment

of a great number of local or lay preachers, almost all of a humble class, to the erection of vast numbers of chapels and preaching-rooms, and to appealing to the English principle of local self-government [I may here as well say that the fiction of dissenting ministers contenting themselves with preaching sermons and neglecting personal ministrations is, or at least ought to be, pretty well exploded]; and that, therefore, seeing that all other means are inadequate, we ought to take a leaf out of their book, and copy their organisation, the more especially as it is only a part of the Church's work and cannot be considered as a separate system, thus rendering it impossible for dissent or the voluntary system to take the place of the Church, inasmuch as the whole is greater than its part.

That is to say, a revival of the true diaconate.

The first person, as far as I know, who ever advocated such a scheme was a friend of my own, a clergyman largely connected with the middle-class school movement, some years ago, but latterly it has been taken up on several sides.

Not only has the ordination of lay helpers been going on for some years, but this movement, at first somewhat vague and irregular, seems to be acquiring shape and consistency. The member for Chester, in a paper read by him before the late Church Congress at Leeds, has advocated the employment of a humble class of preachers in Wales, and quite recently the Earl of Shaftesbury has added the weight of his great authority to the employment of a similar body

of men in our large towns, and the suggestion has even been taken up by the 'Times.'

So far then this, the grand desideratum of the Church, seems to be making satisfactory progress, but there are one or two cardinal points which must be kept permanently in mind if it is to effect any real good. The first is, that it is useless to appoint a man to do any work, and content yourself vaguely with telling him to go and do what he can, without giving him a recognised position; the second, which is a part of the first, is that you must not only assign a position, but also appoint him a regular sphere within which to labour. It is the want of these two essentials that is the bane of the lay helpers; they are entirely at the mercy of the parochial clergy, and are employed much as any other unordained laymen are employed, in district visiting at the discretion or fancy of each successive incumbent. What is wanted is a thoroughly well organised system, which shall place these men so as to be still subordinate to, but not at the mercy of, each incumbent. In addition to this there is the cry for giving the laity a voice in the administration of the parishes, a demand which is both necessary and reasonable, but which could not be carried out, as I have before said, in individual parishes.

To meet these requirements I have long thought of the archdeacon, if his court were made more of a reality and the laity were admitted to a full share of legislative power, instead of being, as now, forced to rest content with hearing a 'charge;' all would be

accomplished that could reasonably be expected, both in the way of diocesan councils and lay administration in parishes. At these visitations also the 'circuits' of the deacons should be fixed, and the new chapels and preaching-rooms to be built decided upon; for some experience has taught me that it would not do to entrust the employment or not of the humble deacons to the caprices or prejudices of individual rectors, especially in the rural districts. Should this plan or some modification of it be carried out, we should be able to combine the advantages of the dissenting system with our own; we should organise lay help, and we should abolish that parochial isolation which is injurious to a certain extent to the Church.

And now with regard to the effect of disestablishment and disendowment, supposing it were ever carried out.

Men speak glibly of the effects of the voluntary system, but there is no theoretical reason why voluntaryism, i.e. the voluntary meeting together for worship, should exceed the ancient plan of endowments given by pious men for the same purpose, and practically we have seen that it does not do so. Great stress has been laid upon the wonderful efforts of the Free Kirk. A year or two ago its accounts from the commencement (1843) stood as follows:—

920 churches, 1,015,000*l.*; 719 manses, 46,700*l.*; 597 schools, 185,000*l.* Local subscriptions, 100,000*l.*; 3 theological colleges, 70,000*l.* Total, 1,857,000*l.*, besides a fund of 292,000*l.* raised for the support of

and religious purposes, and more especially Church extension, which would lose not only its voluntary subscriptions but also the funds at the disposal of the Ecclesiastical Commission. At the end of a generation the Church would be back pretty well where she now stands; but Church extension having been for the greater part stopped, we should have lost all that we have gained in the last thirty years, and should find ourselves with the same amount of lee-way to make up as did the previous generation. Meanwhile, after paying the clergy twelve years' income, providing for the safety and repair of cathedrals and great churches as national monuments, and furnishing a large sum for the Church to start with—for, being far more powerful, she could drive a far harder bargain than her Irish sister—there would remain somewhere about fifty millions, which would enable the Chancellor of the Exchequer of that day to take off 1½*d.* income tax, which, however, would be, in all probability, more than counterbalanced by a universal school rate—and we know how that would be welcomed—while the poor would suffer not only from the withdrawal of subscriptions to the various charities, but from the absence, at first at least, in many places of the clergymen, to whom they are accustomed to look for assistance. Nor would the social aims of the dissenters succeed, since a man does not lose caste by the loss of part of his property; and even if he is forced by pecuniary difficulties to retire from the society to which he has been accustomed, the void is never filled up by one socially much his inferior. Hence no

one would gain anything by the long struggle, the stoppage of all useful legislation, the excitement of fierce passions, the raising of a storm whose ultimate effects no one could foresee, and the certain loss of four millions a year to the service of the Gospel.

But, supposing a period of religious apathy were to set in—and there are not wanting signs of its commencement—what would be our position? The voluntary principle, where each locality provides for itself for each successive year, as in England, or where the whole body provides for all localities together year by year, as in the Free Kirk, has nothing stable, nothing permanent, and would soon begin to wither and die. It did so in the time of Charles II., and may do so again. It is idle to say that the Act of Uniformity, the Five Mile Act, and the Test and Conventicle Acts destroyed dissent after the Restoration. Neither Charles II. nor his ministers were the men, nor had they the material force, to crush a considerable minority of the nation determined on exercising their own forms of religion, backed as they would have been by the veterans of the finest army the world has ever seen, thirty thousand of whom resided in or near London alone. Even the bold and skilful Claverhouse found this task impossible against the opposition of the scattered and undisciplined enthusiasts of the West of Scotland. The fact was that a sudden reaction had set in, and the ancient endowments of the Church alone preserved in some sort, as in an ark, the spirit of true religion until those happier times

when the waters of indifference began to assuage. Where should we have been if in 1830 we had had to commence the struggle against ignorance, infidelity, and vice without the aid of three millions, ancient endowments of the Church, backed by those estates the savings from which have formed a main stay for the new voluntary contributions?

But would the agitation, if once commenced in earnest, be successful? I think not. The demands of the political dissenters are already seen to be unreasonable even amidst the universal ignorance at present prevalent on the subject. Would they have a better chance of success when viewed in the full light of accurate information? Would men be willing to enter into so terrible a struggle, to uproot so deep-seated an institution, to disturb so vast an amount of property, at the bidding of a body of men numerically much less powerful than is supposed, as would soon be discovered in the event of a real struggle, who are by no means popular in themselves, and who can give no better reasons for their pretensions that what they have hitherto done? I must say that the more I see, the more I agree with the words of the shrewdest, ablest, and most experienced Whig peer I ever knew, who used to say, 'People may say what they like; nothing short of a revolution will ever destroy the Church of England.' As to the reasonableness of their views, I need only remark, that the political dissenters do not object to endowments in schools, hospitals, and charities, but only to those for the Church. Is it possible that it is because they can-

not share them? Nor do they, professing as they do the utmost horror of the Church of Rome, and giving the Romanising tendencies of the Church of England as one reason for their hostility, object to the rapid extension of endowments in that Church, while it is pretty well known that the Liberation Society entered into a regular league with the Irish Ultramontane bishops for one common object.

I will not further allude to the inconsistencies and injustice of the Burials Bill, which have been so ably exposed that, to use an expression of Sophocles, to repeat them would be to 'kill a dead man and fight the shadow of smoke, a mere phantom,' except than to remark that the idea that the argument of the hon. the member for Bucks destroyed the national status of the Church is founded on totally erroneous premises. Every church, national or not, must have some distinctive doctrines, discipline, and rubrics; and if these are taken away, then both church and churchyard become merely convenient places for doing certain things, like a town-hall, which is let at so much a night to either political party, teetotallers, lecturers, and vocalists. All that would be wanted in this case would be a universal church-rate to keep the fabrics in repair; and as the clergy would have nothing to teach, they would of course be abolished. Another and still more striking instance of the inveterate hostility of the political dissenters is to be found in the persistent opposition offered to all measures of practical Church reform brought forward in the House—for instance, to Mr. Walpole's

Union of Benefices Bill, which is simply to prevent, as far as possible, for their own factious ends, the spread of the Gospel among their destitute brethren in the East End. But, in speaking thus strongly, I am far from including all dissenters, only their self-constituted leaders, for I believe a considerable number, especially among the Wesleyan Old Connection, would refuse to join in the campaign. The venerable Thomas Jackson, the father of the Old Connection, who lately died at the age of 89, said at the centenary of Wesleyan Methodism :—

> The principles of strict dissent, including that of the unlawfulness of religious establishment and the sin of being connected with them, they (the Wesleyans) can never profess without a direct reflection upon the memory of their revered founder; much less can they be parties in any attempt to effect the subversion of the Established Church of this country.

The progress made by the Liberation Society up to the present time is easily explained. We all know that cliques, especially if well organised, will make progress up to a certain time, and appear to superficial observers to be about to carry all before them; but the truth is that they gain ground only by the indifferentism of the nation at large, and instantly collapse when the nation is roused; while the Parliamentary success of their schemes is owing to their having had a well-defined policy, ably and systematically carried out for a number of years, while their opponents have been totally disorganised—a fact, and

the remedy for which, i.e. to agree on what the Church really wants and then to carry out a Church policy, I have sometimes suggested to active Churchmen, though I need not say that I am far from wishing to trouble Parliament with a series of Bills on subjects which had never been thought out.

I place but little faith in the threats of the political Nonconformists to secede from and overthrow the Liberal party. The fact is they are the spoilt children of that political section, and their conduct is in this case exactly that of spoilt children when it finally becomes necessary for weak mothers to resist their demands. But if they really attempted to carry out their threat, they would find, I think, their essential weakness; they would discover also that the party discipline of the constituencies would prove too strong for them, and that the only result would be the defeat of their own candidates, the triumphant return of the moderate Liberals, probably with Conservative assistance, pledged definitely to support the Church, and the utter destruction of their own political influence.

The member for Bradford, I know, talks of 'blazing principles,' and there is a vague idea abroad that the apparent decay of the Liberal party is due to their having worked out their programme, just as all general elections are popularly supposed to depend on the 'cries' of the contending parties. I know no greater mistake. A general election is a great campaign, carried out by two armies not much inferior in numbers to the mighty hosts which were

mobilised in the late war, and which armies, with their countless train of officers, must be kept on food for six weeks or two months. Since, then, the 'Wacht am Rhein' no more brought the Germans to Paris than 'A Berlin!' carried the French to the Spree, so the results of a general election depend on long and careful organisation, together with, inasmuch as the analogy is not entirely perfect, the mistakes, real or supposed, of the Government in previous years, alienating a few former supporters and rousing a few hitherto indifferent, the combined action of which renders opposite principles favourites, and causes the majority of new voters to join what is believed to be at once the fashionable and the winning side. I will not deny that a 'cry' may be useful to rally a party broken in the House, but overwhelmingly strong in the constituencies, as was the case in 1868. But I think a calm examination will show that the great Liberal majority of that year was really due to the redistribution of seats, and that, in all probability, the 'cry' consolidated the party at the expense of its members. Hence, if the Liberal party are really to fall, the adoption of 'blazing principles,' by rousing the innate conservative instincts of mankind, and by arraying the timid and interested on the opposite side, would but aggravate their defeat, as was the case when Fox adopted certain blazing principles after the fall of the Coalition Ministry of 1783.

Nor do I lay any stress on the supposed possible disruption of the Church of England, a case in which

the wish seems pre-eminently the father to the thought. There is no one who looks calmly at the outcry sometimes made on this subject but must not see that it will be long ere the slight differences of the three great parties in the Church will terminate in her destruction, and that these declarations are just what men make under the influence of temporary or rather momentary excitement, but which in their calmer moments they would never think of carrying out. Nor, if the secession actually took place, do I believe that it would extend beyond a few extreme, and in some cases eccentric, individuals, most of whom would probably feel sufficiently sure of a congregation after their secession.

I have now completed my task to the best of my poor ability, and will conclude with the words of Lord Russell, who holds that no religious community has more truly embodied the spirit of Christianity in its Articles than the Church of England; wherein he curiously confirms the words of Williams of Pant y celyn, quoted in Appendix XII. It avoids the two great 'sources of error—the superstition of the Church of Rome and the fanaticism of the Church of Calvin.' For the preservation of this golden mean it has to thank that tribunal originally instituted by Henry VIII., 'and in our time remodelled and reformed by the genius of Brougham'—the Judicial Committee of the Privy Council—'the only security we have that the spirit of Laud or the spirit of John Knox shall not indulge itself in prohibitions

and exclusions, banishing from the Church such men as Clarke, Middleton, and Hampden, and narrowing within the strict limits of an uncharitable orthodoxy the large and comprehensive Church which is rightly denominated the Church of England.'

APPENDICES.

I.

DIOCESAN SOCIETIES.

Gloucester and Bristol.—Gloucester and Bristol Diocesan Association; Bristol Church Aid Fund; Warnford Ecclesiastical Charity, and Warnford Clerical Trust, both founded within the last ten years; Diocesan Clergy Charity; Bristol Clergy Society; Gloucester and Bristol Diocesan Training College; Gloucester and Bristol Diocesan Choral Union; Diocesan Lay Readers' Association; St. Lucy's Home of Charity; Orphanage for Destitute Girls (belonging to the sisters of St. Lucy); Bussage House of Mercy; Magdalen Asylum, Gloucester.

Hereford.—Hereford Diocesan Church Building Society; Hereford Diocesan Board of Education; Salop Bible and Prayer Book Prize Scheme; Worcester, Lichfield, and Hereford Church of England Training School; Missionary Studentship Association; Hereford Clerical Charity; Herefordshire Choral Union; East Shropshire Choral Union; Hereford Choral Society; St. Martin's Home.

Lincoln.—Lincoln Diocesan Board of Education; Lincoln Training School for Mistresses; St. Peter's Training School for Masters; Lincolnshire Poor Benefice Augmentation Association; Lincoln

Church Choral Union; Burgh Church Choral Union; Notts Church Choral Union; Fund for the Relief of Necessitous Clergy, &c., Lincolnshire; Clergy Charity for Deaneries of Corringham and Manlake; Notts Clergy Charity.

York.—East Riding Charitable Society; North Riding Clergy Society; West Riding Charitable Society; Diocesan Church Building and Endowment Aid Society; Diocesan Education Society; Diocesan Training School; Yorkshire Board of Education; Doncaster Choral Society; Kyedale Choral Society; Hedon Choral Society; York Choral Society; Cleveland Book-hawking Association; Bulmer Book-hawking Association; St. Mary's, Hull, Parochial Book-hawking Association.

Chester.—Diocesan Church Building Society; Chester Diocesan Open Church Association; Chester Diocesan Augmentation Fund; Diocesan Deaconess Institution; Diocesan Board of Education; Warrington Institution for the Relief of Widows and Orphans of Clergy; Stockport Church of England Sunday-School Teachers' Association; Everton and Anfield Sunday-School Teachers' Association; Chester Training College; Warrington Training College.

Norwich.—Diocesan Church Building Society; Diocesan National School Society; Training Institution, Norwich; Society for Promotion of Adults' Instruction in Rural Districts; Norfolk Book-hawking Association; Pastoral Work Association; Wherryman's Mission; Norfolk and Suffolk Church Choral Association; Norwich Association for Promoting Freedom of Worship; House of Mercy, Ditchingham (none of this work

is undertaken by Dissenters); Norwich Cottage Home Refuge; Allhallows' Home, Ditchingham; Allhallows' County Hospital; Allhallows' Middle-Class Girls' School; Ditchingham Church Needlework Association; St. Andrew's Home, Harleston; Norfolk and Norwich Magdalen; Charity for Relief of Clergy Widows and Orphans, Norfolk; Do., Suffolk; Norwich Scripture Readers' Society. (If we examine the record of Church work for the year, we shall see how much is done that can never be recorded in general statistics, and even here probably a good deal is omitted.)

Manchester.—Diocesan Church Building Society; Manchester Clergy Society; Eccles Clergy Society; Clerical Society; Diocesan Church Association; Church Evening Visiting Society; Church of England Temperance Society; Institution for Relief of Widows and Orphans of Clergy; Clergy Orphans' School, Warrington; Charity for Necessitous Clergy, &c., in certain Deaneries; Diocesan Board of Education.

Ely.—Ely Diocesan Clergy Relief Fund; Society for Relief of Clergy Widows and Orphans in Cambridgeshire; Do. Bedfordshire; Do. Huntingdonshire; Diocesan Council of Education; Diocesan Missionary Studentship Association; Diocesan Sunday-School Association; Diocesan Association of Schoolmasters and Mistresses; Diocesan Church Music Society; Church Curates' Society in Barnwell and Chesterton; Cambridge Church of England Aid Association; Do. Book-hawking Society; Ely Deaconesses' Association; Suffolk Nursing Association; West Suffolk Book-hawking Society; Bury Union Religious Tract Society.

London.—Diocesan Church Building Society;

Diocesan Home Mission; Diocesan Association of Lay Helpers (forty-seven lay readers); Diocesan Association Board of Education; Society for the Relief of Clergymen, &c., in the Diocese; Diocesan Home, Fulham.

Durham.—Diocesan Training College (Masters); Do. (Mistresses); Diocesan Board of Inspection; Diocesan Church Building Society; Diocesan School Society.

Salisbury.—Diocesan Training College (Masters); Diocesan Church Building Association; Diocesan Augmentation Fund; Diocesan Board of Education; Diocesan Training College (Mistresses); Southern Counties Adult Education Society; Dorset National School Society; Schoolmasters' Association; Diocesan Choral Association; Salisbury Choral Association; Diocesan Choral Union Society; Wilts Clergy Charity; Society for Benefit of Clergy Widows and Orphans, Dorset; Diocesan Institution for Trained Nurses; Orphanage of Pity, Warminster; Diocesan House of Mercy; Dorsetshire Book-hawking Society; Salisbury Theological College; Mission Home of St. Boniface, Warminster; Five Guilds or Unions.

Canterbury.—Diocesan Education Society; Diocesan Church Building and Endowment Society; Diocesan Prayer Book Prize Scheme; Diocesan Choral Union; Dartford Book-hawking Society; Kent Female Penitentiary; Society for Relief of Clergy Widows and Orphans; Missionary Probationers' Fund; St. Augustine's College.

Oxford.—Cuddesdon Theological College; Diocesan Training College; Diocesan Board of Education; Diocesan Church Building Society; Diocesan

Spiritual Help Society; Diocesan Augmentation Society; Diocesan Missionary Candidates' Association; Oxford Poor Parishes' Fund; Seven Choral Associations; Five Schoolmasters' Associations; Oxford Churchmen's Union; Windsor and Eton Churchmen's Union; Oxford Clergy Widows' Fund; Berks Clergy Widows' Fund; Bucks Clergy Widows' Fund; Wantage Penitentiary; Clewer Penitentiary.

Ripon.—Diocesan Church Building Society; Longley Endowment Fund; Leeds Church Extension Society; Bradford Church Building Society; Huddersfield Church Extension Society; Silkstone Church Endowment Association; Diocesan Board of Education; Ripon Schoolmistresses' Training College; Ripon Institution for Schoolmistresses; Yorkshire Church Scripture Readers' Society; Ripon Missionary Studentship Association; North Riding Necessitous Clergy Society; West Riding Clergy Charitable Society; Boroughbridge Clerical Society; Ellad Society for Ministers' Education; Horbuy House of Mercy; Leeds Penitentiary; Boroughbridge Choral Union; Otley Choral Union; Harewood Choral Union.

I may remark here that the work of female penitentiaries, one of the highest acts of Christian charity, seems to be almost exclusively monopolised by the Church.

II.

CENTRAL CHURCH SOCIETIES.

	£
Anglo-Continental Society for Explaining the Principles of the Church of England to Foreigners	673
Army Scripture Readers' Society	8,978
Arnold Fund for Clergy Widows and Orphans (Endowment)	—
Ashton's Charity (Endowment)	830
Assyrian Christians' Fund	—
Bett's Charity for Church Schools (Endowment)	3,000
Boyce's Charity (Endowment)	85
Dr. Bray's Associates for Founding Theological Libraries (Endowment)	290
Bromley College for Clergy Widows (Endowment)	1,710
Cames' Charity (Endowment)	2,000
Cholmondeley Trust for Distressed Clergy and Widows (Endowment)	5,000
Christian Book Society	—
Church Extension Association for Mission Chapels	535
— Extension Ragged Schools	200
— Home Mission	—
— Missionaries' Children's Home	—
— Missionary Society	165,918
— Book-hawking Union	70
— Education Society	948
— Scripture Readers' Association	12,283

	£
Church Scripture Readers' Friendly Society	725
— Sunday-School Institute	3,318
— Penitentiary	1,000
— Young Men's Society	155
— Temperance Society	685
— of Ireland Sustentation Fund	—
— Pastoral Aid Society	45,000
— Penitentiary Association	1,002
— Schoolmasters' Benevolent Association	1,390
— Widows' Fund (forming)	—
Clare Market Mission	—
Clergy Hospital (forming)	—
— Orphan Schools	9,100
— House of Rest	—
— Mutual Aid Society	54
— Provident Society	250
— Orphan Schools	9,100
Clerical Education Aid Fund	1,070
Colonial and Continental Church Society, (since commencement)	32,268
— Bishoprics' Fund (since commencement, 1841)	433,775
— Missionary Society	3,000
Columbia Mission	3,645
Corbett and Kennedy's Gift to the Clergy (Endowment)	116
Corporation of Sons of the Clergy	21,371
Curates' Augmentation Fund	9,861
Deaconesses' Institute	1,525
Friend of the Clergy Corporation	6,212
Hankey's Charity (Endowment)	470
Incorporated Clergy Orphan Schools	9,244
— Church Building Society	8,325
— Society for the Propagation of the Gospel	92,463
Irish Society (this includes several, total)	34,000

	£
Ladies' Society for Education in West Indies	674
London Clergy Widow Fund	795
Marshall's Charity for Augmentation of Poor Livings (Endowment)	4,000
Metropolitan Visiting and Relief Society	6,763
Middleton's Gift to Clergy	40
National Society	33,659
Parochial Mission Women's Fund	5,174
Poor Clergy Relief Corporation	4,441
Porteus' Charity (Endowment)	230
Prayer Book and Homily Society	2,000
Ragged Church and Chapel Union	562
Religious Tract Society for Ireland	—
Richard's Charity for Infirm Clergymen	600
Royal Naval Scripture Readers' Society	1,632
St. John's Foundation School	4,000
Sion College (Endowment)	—
Smith's Charity (Endowment)	460
Society for Advancing the Faith in the West Indies	—
— — Irish Church Missions	22,883
— — Promoting Christianity among the Jews	34,800
— — Promoting Christian Knowledge	38,330
— — Relief of Poor Pious Clergy	2,000
— — Promotion of Additional Curates	32,016
— — Relief of London Clergy	904
South African Missionary Society	8,367
Special Religious Services (Church)	1,944
Stretchley's Charity (Endowment)	10
Weld's Charity (Endowment)	—

III.

SOCIETIES SUPPORTED BY ALL BODIES.

	£
Book Society for Bibles, &c.	9,918
British and Foreign Bible Society	180,314
— — — Sailors' Society	4,477
— Society for the Propagation of the Gospel among the Jews	8,023
Christian Community for Visiting and Open-air Services	361
— Evidence Society	—
— Men's Union	239
— — Union National Benevolent Society	395
— Union Almshouses	374
— Vernacular Education Society for India	7,451
Coral Missionary Fund	1,200
Foreign Evangelist Society	—
Hawaian Church and Mission	—
London Bible and Domestic Mission (Biblewomen)	10,000
London City Mission	37,651
Mariners' Friend and Book Society	724
Mission among German Poor	400
Missions to Seamen	7,533
Monthly Tract Society	2,560
Moslem Mission Society	—
Naval and Military Bible Society	1,406
Open-air Mission	751
Operative Jewish Converts' Institution	903
Religious Tract Society	119,790
Seamen's Christian Friend Society	1,056
— Mission and Ragged School Society	263
Society for the Observance of the Lord's Day	1,171

	£
Sunday-School Union	805
Thames Church Mission Society	1,449
Trinitarian Bible Society	1,442
Turkish Missions' Aid Society	2,792
Young Men's Christian Association	3,592
Young Women's Christian Association	1,230
Young Women's Christian Association and Home	—

N.B.—The bulk of subscriptions are said to come from Churchmen.

IV.

DISSENTING ENDOWMENTS.

	£
Lady Hewley's Charity, (40,000*l.* stock, and in land) (a year)	6 or 7,000
Coward's Trust (a year)	3 or 4,000
Hollis' Charity	—
Davis' ditto	1,205
Chamberlain's ditto	1,132
Creed's ditto	910
Hanson's ditto	—
Williams' Fund	3,300
Countess of Huntingdon's College, Cheshunt, from Endowments	864
Aged Pilgrims' Friend Society	5,533
'Christian Witness' Fund	—

	£
Christian Union Almshouses . . .	550
Protestant Union for Relief of Widows and Children of Ministers (Invested Funds, 46,169*l.*)	—
Dr. Rippon's Almshouses for Eighteen Members of the Metropolitan Tabernacle	—
Robinson's Relief Fund to provide Pensions for Dissenting Ministers . . .	—
Robinson's Retreat for Widows of ditto .	—
Society for the Relief of Widows and Children of Protestant ditto . .	2,000
Dr. Ward's Trust (1,200*l.* stock) . .	—

The above are taken principally from *Low's Charities*, but in addition to these there are numerous Dissenters' endowments to be found scattered through the pages of the *Charities Digest*, and most of the Colleges of the Dissenting sects, as well as their central societies, possess a considerable amount of funded property, as will be seen from the statistics given in the former chapter, and more at detail in their annual authoritative publications.

V.

PATRONAGE, 1831.

Diocese.	Crown.	Bishops.	Chapters.	Eccl. Cor. Sale.	Aggregate Patronage of Public Bodies.	Universities.	Private.	Municipal.
St. Asaph .	2	120	—	2	125	1	19	1
Bangor . .	6	78	1	7	95	3	29	—
Bath . . .	21	29	39	103	219	23	224	4
Bristol . .	12	15	11	42	104	14	159	10
Canterbury .	18	148	36	36	254	14	87	2
Carlisle . .	4	20	27	19	73	3	54	—
Chester . .	26	34	34	227	340	13	299	6
Chichester .	19	31	21	49	135	15	130	—
St. David's .	63	102	16	61	254	12	159	—
Durham . .	12	45	36	28	125	4	66	—
Ely. . . .	2	31	21	13	113	46	39	—
Exeter . . .	63	44	69	117	309	11	309	5
Gloucester .	29	30	35	40	163	26	133	3
Hereford . .	26	36	26	54	153	11	179	—
Lichfield . .	53	18	10	122	214	6	391	5
Lincoln . .	156	73	63	177	571	102	688	—
Llandaff . .	14	6	28	19	64	7	118	—
London . .	75	86	58	105	392	68	277	—
Norwich . .	95	85	47	124	450	86	596	13
Oxford . .	12	13	22	16	122	59	78	—
Peterborough	31	18	12	40	133	32	171	—
Rochester. .	10	15	17	8	54	4	44	—
Salisbury . .	35	39	44	67	245	60	164	—
Winchester .	30	53	15	79	230	53	197	—
Worcester .	20	14	38	39	126	15	98	—
York . . .	103	57	61	257	511	30	397	5
Man . . .	15	8	—	—	23	—	1	—
Total. .	952	1,248	787	1,851	5,612 1,851 3,761	721	5,096	53

264 not returned.

VI.

APPROPRIATION AND IMPROPRIATION OF TITHES, 1831.

Diocese.	Crown.	Bishop.	Chapters.	Eccl. Cor. Sale.	Universities, etc.	Private.	Municipal.
St. Asaph	—	12	10	8	—	27	—
Bangor	—	11	7	7	—	29	—
Bath	1	9	27	36	—	105	4
Bristol	—	1	16	11	2	48	2
Canterbury	—	48	46	12	8	49	1
Carlisle	—	8	30	3	2	28	—
Chester	2	21	28	5	15	113	—
Chichester	—	7	11	19	5	67	—
St. David's	1	18	20	49	4	124	2
Durham	1	7	28	7	13	61	1
Ely	—	10	26	—	19	27	—
Exeter	2	5	61	23	4	186	7
Gloucester	2	14	32	2	3	54	1
Hereford	—	20	25	11	12	80	—
Lichfield	1	8	20	49	5	249	4
Lincoln	3	39	48	36	31	347	3
Llandaff	1	10	30	9	4	45	2
London	1	13	26	16	16	144	1
Norwich	1	47	48	2	22	197	9
Oxford	—	7	18	5	27	36	—
Peterborough	—	8	10	1	6	65	—
Rochester	1	3	13	1	4	21	—
Salisbury	1	6	37	23	21	93	2
Winchester	—	3	8	16	29	78	—
Worcester	5	4	25	8	3	43	3
York	7	40	52	79	26	265	1
Man	8	6	—	—	—	1	—
Total	38	385	702	438	281	2,552	43

Impropriations have not been returned in 223 cases. Where the impropriation or appropriation is shared between owners of different classes, it is included under each class. Grand Total, 4,662. To 1,630,000*l.* per annum—870,000*l.* by bishops, &c.; 760,000*l.* to impropriators.

VII.

INCOMES OF INCUMBENTS AND CURATES.

From Report of Commissioners of Enquiry, 1836.

Diocese.	No. of Benefice.	Aggregate Net Incomes.	Aver. Ditto.	Curates.	Aggregate Salary.	Net.
St. Asaph . .	143	38,840	271	43	3,564	82
Bangor . . .	123	31,061	252	61	4,723	77
Bath and Wells.	430	109,397	256	229	18,578	81
Bristol . . .	253	71,397	282	133	10,668	80
Canterbury . .	346	110,050	318	174	14,656	84
Carlisle . . .	124	21,777	175	44	3,684	83
Chester . . .	630	159,372	252	266	23,239	87
Chichester . .	267	75,522	282	121	9,440	78
St. David's . .	409	56,317	137	206	11,464	55
Durham . . .	192	67,639	352	100	8,556	85
Ely	180	53,000	353	75	6,583	87
Exeter . . .	613	174,275	284	323	28,759	89
Gloucester . .	283	77,429	273	142	11,405	80
Hereford . .	321	87,987	274	159	13,035	81
Lichfield . .	610	159,073	260	307	24,948	81
Lincoln . . .	1,251	358,073	286	629	48,347	77
Llandaff . .	192	34,077	177	113	6,749	59
London . . .	640	256,509	399	352	35,199	99
Norwich . . .	1,026	321,823	313	522	38,510	73
Oxford . . .	196	49,088	250	103	8,054	78
Peterborough .	293	93,652	319	139	11,266	81
Rochester . .	94	39,007	414	60	6,551	109
Salisbury . .	398	127,459	320	223	18,174	81
Winchester . .	419	143,614	342	202	19,858	98
Worcester . .	223	69,655	312	110	9,002	81
York	891	216,005	242	391	29,553	75
Man	23	3,623	157	3	211	70
	10,540	3,004,721	286 about.	*5,230	424,695	

No. of benefices sending no returns, 178. This return is exclusive of benefices annexed to other preferments.

* 4,224 employed by non-residents.

VIII.

SCALE OF INCOMES, 1831.

Under 50*l.*	. . . . .	297	1926
From 50 to 100	. . . .	1,629	
„ 150	. . . .	1,602	2956
„ 200	. . . .	1,354	
„ 300	. . . .	1,979	
„ 400	. . . .	1,326	
„ 500	. . . .	836	
„ 600	. . . .	506	
„ 700	. . . .	337	
„ 800	. . . .	218	
„ 900	. . . .	126	
„ 1,000	. . . .	90	
„ 1,500	. . . .	134	
„ 2,000	. . . .	32	
„ 2,500	. . . .	9	
„ 3,000	. . . .	4	
„ 3,500	. . . .	1	
„ 4,000	. . . .	2	
		10,482	

Sinecure Rectories: No. 62. Income, net, 17,095*l.*; gross, 18,622*l.*
Av. 275*l.*; av. 300*l.*

Two are not returned, and four are annexed to other preferments.

IX.

GLEBE HOUSES FIT FOR RESIDENCE, 1831.

Diocese.	Fit.	Unfit.	None.	Total.
St. Asaph . .	90	13	29	
Bangor . . .	61	6	58	
Bath	285	73	73	
Bristol . . .	163	49	38	
Canterbury . .	203	66	79	
Carlisle . . .	84	13	31	
Chester . . .	297	45	288	
Chichester . .	168	45	59	
St. David's . .	110	78	221	
Durham . . .	131	20	43	
Ely	77	28	48	
Exeter . . .	438	73	112	
Gloucester . .	170	48	70	
Hereford . .	183	58	85	
Lichfield . .	334	77	220	
Lincoln . . .	715	289	254	
Llandaff . .	66	36	92	
London . . .	406	89	147	
Norwich . .	396	209	353	
Oxford . . .	129	33	42	
Peterboro' . .	223	45	27	
Rochester . .	62	12	20	
Salisbury . .	286	67	46	
Winchester . .	280	42	108	
Worcester . .	148	40	34	
York	427	167	298	
Man	13	7	3	
Total . . .	5,947	1,728	2,878	4,606

X.

SKETCH OF EXTENSION OF THE EPISCOPATE.

(Present Arrangement.)

Name of See.	Extent of Diocese.	Canonries under New Rules.	Canonries to be suspended.
Canterbury . .	Parts of Kent and Surrey.	6	—
York	Part of Yorkshire . .	4	—
London . . .	Middlesex, parts of Essex, Kent, and Surrey.	4	—
Durham . . .	Durham, Northumberland, part of Cumberland.	6	3
Winchester, on next avoidance.	Hants, part of Surrey, Channel Isles.	4	3
Bangor . . .	Anglesey, parts of Carnarvon, Denbigh, Merioneth, and Montgomery.	0 (to have 4)	—
Carlisle, on next avoidance.	Parts of Cumberland and Westmoreland.	4	—
Chester . . .	Chester, parts of Lancashire, Cumberland, and Westmoreland.	4	—
Chichester . .	Sussex	4	—
Ely.	Cambridge, Beds, Hants, and part of Suffolk.	6	—
Exeter . . .	Devon and Cornwall .	6	—
Gloucester . .	Gloucester, parts of Wilts and Somerset.	4	—
Hereford . . .	Hereford, parts of Salop and Radnor.	4	—
Lichfield . . .	Derby, Strafford, part of Salop.	4	—
Lincoln . . .	Lincoln, Notts	4	—

SKETCH OF EXTENSION OF THE EPISCOPATE—*continued.*

Name of See.	Extent of Diocese.	Canonries under New Rules.	Canonries to be suspended.
Llandaff . . .	Monmouth, part of Glamorgan.	4	3
Manchester . .	Part of Lancashire . .	4	—
Norwich . . .	Norfolk, and part of Suffolk.	4	—
Oxford . . .	Bucks, Berks, Oxon . .	8	—
Peterboro' . .	Leicester, Northampton, Rutland.	4	—
Ripon	Part of Yorkshire . .	4	1
Rochester . .	Hertford, parts of Essex and Kent.	4	1
Salisbury . . .	Dorset, parts of Wilts and Berks.	4	—
St. Asaph . .	Flint, parts of Carnarvon, Denbigh, Merioneth, Montgomery, Salop.	4	2
St. David's . .	Brecon, Cardigan, Carmarthen, Pembroke, parts of Glamorgan and Radnor.	2	—
Wells	Part of Somerset . . .	4	—
Worcester . .	Warwick, Worcester .	4	1

It will thus be seen that there are 15 canonries still liable to suspension, and five others at Durham, Ely, and Exeter which might be suspended, while two are to be suspended both at Westminster and Windsor; we have thus twenty-four canonries already provided for. Now let us see how things would stand under a new arrangement.

(Rearrangement.)

Diocese.	Extent.	Means of Endowment.
Canterbury	Kent	—
York	E. Riding	—
London	Middlesex	—
Durham	Durham	—
Winchester	Hampshire	—
St. Asaph	Flint and Denbigh.	—
Bangor	Anglesey, Carnarvon, Merioneth.	Lampeter College to be transferred to Brecon.
Brecon	Brecon, Radnor, Montgomery.	The Welsh canonries liable to suspension.
Bath and Wells.	Somerset	—
Bury	Suffolk	—
Carlisle	Cumberland and Westmoreland.	Two canonries from Ely. One from Worcester by transfer of estates.
Chester	Cheshire	—
Chichester	Sussex	—
Coventry	Warwick	The four canonries of Windsor and Westminster by transfer of estates.
St. David's	Carmarthen, Cardigan, Pembroke.	—
Llandaff	Glamorgan, Monmouth.	—
Ely	Cambridge, Hants, Beds.	—
Exeter	Devon	—
St. Columb's	Cornwall	One canonry from Exeter. The living of St. Columb's, 1,600*l.* a year with three houses, which has been offered, would provide for the dean and two additional canons.

Diocese.	Extent.	Means of Endowment.
Gloucester .	Gloucester . .	—
Hereford . .	Hereford, Salop .	—
Lichfield . .	Stafford . . .	—
Lincoln . .	Lincoln . . .	—
Leeds . . .	W. Riding . .	—
Manchester .	Lancashire . .	—
Newcastle . .	Northumberland.	Five canonries of Durham, and part of the surplus estates of deanery, after paying the statutable allowance of 3,000*l.* a year.
Norwich . .	Norfolk . . .	—
Oxford . . .	Oxon, Berks, Bucks.	—
Peterboro' .	Leicester, Rutland, Northampton.	—
Ripon . . .	N. Riding . .	—
Rochester or St. Alban's.	Hertford, Essex .	—
Salisbury . .	Wilts, Dorset .	—
Southwark .	Surrey	Three canonries and surplus estates of Winchester, and one canonry from Rochester.
Southwell . .	Notts, Derby . .	Deanery of Southwell and surplus episcopal estates of Lincoln. The deanery is valued at 2,211*l.* per annum, equivalent to the income of a dean and two canons.
Worcester . .	Worcester . .	—

XI.

INCOME OF BISHOPS, ETC., 1835 AND 1865.

See.	Bishops.		Chapters.	
	1835.	1865.	1835.	1865.
	£	£	£	£
Canterbury .	19,182	15,000	21,551	25,211
York . . .	12,629 +	10,000	2,453	30,41
London . .	13,929 +	10,000	11,295	12,746
Durham . .	19,066 +	8,000	35,071	57,801
Winchester .	11,151 +	10,500	15,573	22,878
St. Asaph .	6,301	4,200	1,462	14,08
Bangor . .	4,464	4,200	—	—
Bath . . .	5,946	5,000	8,715 Wells	4,717
Bristol . .	2,351	4,200 Manchester	4,820	9,729
Carlisle . .	2,213	4,500	6,443	4,717
Chester . .	3,261	4,500	2,135	6,998
Chichester .	4,229	4,200	5,608	5,522
St. David's .	1,897	4,500	2,446	5,529
Ely. . . .	11,105	5,500	8,651	16,214
Exeter. . .	2,713	2,700	81,352	11,431
Gloucester .	2,282 +	5,000 Bristol	5,407	7,963
Hereford . .	2,516	4,200	5,862	6,594
Lichfield . .	3,923	4,500	2,442	6,946
Lincoln . .	4,542	5,000	7,807	8,801
Llandaff . .	924	4,200	810	731
Norwich . .	5,395 +	4,500	7,811	7,484
Oxford . .	2,648	5,000	(25,899)	—
Peterboro' .	3,103	4,500	6,357	6,892
Rochester .	1,459	5,000	7,178	10,083
Salisbury .	3,939	5,000	3,613	2,537
Worcester .	6,569	5,000	12,088	10,609
Man . . .	2,555	2,000		
		4,500 Ripon	Gr. 284,241 Ded. 61,392 Col.	Gr. 313,005 Av. 295,000 Net 208,289[2]
Total Net .	160,292	154,900		
„ Gr. .	181,631		Gr. 222,849[1]	
Aver. Net .	5,936	5,532		
„ Gr. .	6,727			

[1] Includes Westminster, Ripon, Southwell, Windsor, Wolverhampton, Middleton, Manchester.
[2] Includes Westminster, Ripon, Windsor, Manchester, Middleton, Wolverhampton abolished.

XII.

THE CHURCH IN WALES.

I put down with scarcely any attempt at order or arrangement the few notes I have collected on this much vexed question, my reason for not doing this in a consecutive form being that to speak with authority, or even anything like usefulness, one must have an extensive practical acquaintance with the country and its people, an acquaintance I am very far indeed from possessing.

According to the Rev. Richard Jones, of Llanddower, there were in the last century three causes of Dissent:—non-residence, inefficient preaching, and scarcity of religious services, and two of these, he says, still exist. The first has been to a certain extent done away with by the Pluralities Act, but the poverty of parishes has caused two, three, or even four to be joined together, and this practically resulted in the same thing. In 1869 there were 79 parishes in Anglesey, in 52 of which there were no glebe houses. These parishes were held by forty incumbents. Moreover, very few churches in Wales are open for evening service. As to preaching, he affirms that little is to be desired as to the quality of the sermons, but much of the quantity, and suggests that an order of preachers in Welsh should be revived, in fact the true diaconate. The want of Welsh services at proper hours is one of the main

causes of Welsh Dissent, though much has been done and is doing to obviate this want, but it would also be necessary to have a number of small livings, chapels, and houses.

Others believe the outcry against the Church to have arisen from her activity, and the consequent coming over of the Dissenters, which to their leaders is a matter of pounds, shillings, and pence; but it is somewhat contradictory to find that some of the upholders of the above theory complain of indifferent clergy, non-resident gentry, and the vast size of the parishes, and that 'in many places the ministrations of the Church are a farce, though people would only be too glad to come back if they could have a proper minister.' Others consider the great evil to be an alien episcopate and clergy, and suggest diocesan colleges, where promising farmers' sons and others might be educated for the ministry, the pick of them being sent to the Universities, while under the present system the Church in her need takes illiterate literates. They also say, with what truth I know not, that Dissent as a religious principle is nearly dead in Wales, and that the people are yearning for some change which a native Church properly administered would give them.

One great source of weakness is the large amount of lay impropriations, owing to the great amount of tithe originally granted to monasteries. The total amount of tithe in the Principality amounts to 304,000*l.*, of which no less than 149,000*l.* are paid to laymen. Two-thirds of the tithes of Bangor, one-

half those of St. Asaph, rather more at Llandaff, and three-sevenths at St. David's, go to the impropriators; and in St. David's there are 115 parishes where the local clergy receive no portion of the tithes, which are payable in 75 cases to lay, and in the remainder to ecclesiastical, impropriators.

Whether the new School-boards have made any improvement I am unable to say, but schools do not seem lately to have been in a flourishing condition. Mr. Tremenhere speaks in one of his reports of the efforts made by the Church between 1833 and 1846, and the Archdeacon of Llandaff in a recent charge supplied the details for subsequent years. But long neglect has to be made up. Day schools are equally neglected by Church and Dissent, though 50 per cent of the children receive education at the week-day Church schools, which then stood highest as regards efficiency. Next to them came the private schools, which more or less belonged to the Dissenters, the British next, and the purely Dissenting schools last.

Schools, it appears, were built, not where most wanted, but where suggested by religious rivalries, and schoolmasters were those who had failed in everything else. The clergy were, however, doing their best to remedy this state of things, and in twenty years had raised the number of day scholars from 17,000 to 63,000. The difficulty with regard to the Church seemed to be where to get the clergy from, since the Church had lost not only the population, but even the quarry from which to get the instruments to reclaim them. The grammar schools

had also fallen into great decay, though efforts were being made to resuscitate them. Brecon, founded by Henry VIII., was endowed with the greater part of the tithes of 30 parishes, and was some years ago in a very poor condition; its income, which should have been 7,000*l.* a year, was very much less on account of the system of fines. Lampeter was asserted to have been a failure. Some of the inspectors did not, however, take so unfavourable a view of the educational condition and progress of the Principality, and while the majority expressed their belief that the 'religious difficulty' had no real existence, it is but fair to add that one or two held the opposite opinion.

I subjoin a few statistics:—

The average income of the Llandaff benefices is 177*l.*; in 100 cases, or more than one-half, the income was under 154*l.*; 64 were under 100*l.*; 35 were under 75*l.*; and 8 under 50*l.* Only 66 livings possessed glebe houses fit for residences, or about 1 in 3. In St. David's the average value of the livings was 137*l.*; in 167 cases, or two-fifths of the whole, the value was under 100*l.*; in 86 under 75*l.*; in 11 under 50*l.*; and there were only 110 glebe houses fit for residences or 1 in 4. North Wales was better off, inasmuch as in St. Asaph the average value of benefices was 271*l.*, and in Bangor 252*l.*

In the diocese of St. Asaph, 460,000*l.* had been raised since 1835, for building and restoring churches, 52 new ones had been built, 19 rebuilt, and 49 restored and enlarged; a total of 120. In

the last 20 years there had also been 43 parsonages built, making a total for the whole diocese of 167, or 17 more than there were parishes in 1834. In Llandaff the population has increased from 107,000 in 1801 to 421,336 in 1861, and the greatest increase occurred almost invariably in the poorest parishes. In the last 30 years 55 new churches had been built, and 124 thoroughly restored or rebuilt at a total cost of 278,950*l.*

In 1866 the report of the diocesan inspectors for St. Asaph gave the population as 250,080, the parishes as 204, schools, 228. Parishes without day schools, 34; children on the books, 19,899; percentage, 7·07; average attendance, 13,248; percentage, 5·3; present at examination, 14,059; average cost of education calculated upon the number on the books, 14*s.* 10½*d.* per head.

The number of full church members of all the Dissenting bodies in Wales between 1868 and 1872 respectively, were as follows :—

		1872
Wesleyan Old Connexion. .	21,594 (1868)	21,469
Primitive Methodists . .	2,781 (1868)	2,655
Methodist Free Churches. .	150 (1871)	111
Baptists	51,725 (1870)	52,499
Calvinistic Methodists . .	93,044 (1868)	93,276
Independents	94,798 (1868)	94,798
	264,092	264,808

I have given my own figures for the Baptists in 1872, but the handbook places them somewhat higher, the only discrepancy in adding the two

sets of figures being in Glamorganshire. I should observe, however, that the number of Baptists given under 1870 are only those in the churches which reported their numbers, and 25 did not.

The Congregationalists give the same number of churches, chapels, ministers, full members, &c., for both years, so that most likely the one is copied from the other, and is no trustworthy account of the state of the connexion. The Bible Christians, Wesleyan New Connexion, and Wesleyan Reform Union have no adherents in the Principality.

If, then, we take the Congregational hearers as given by themselves, the 'number belonging to the congregations,' as given in the last edition of the *Calvinistic Methodist Pocket-Book* (considering them to be the total number of that body), give three times the number of full members as representing the 'adherents' of all the other sects, and add them to the number of full members of all bodies, except the Calvinistic Methodists, we shall have—

Full members. (All bodies except Calvinistic Methodists)	171,532
Congregational Hearers	101,864
Calvinistic Methodists	245,316
Adherents of the remaining bodies, 76,734 × 3	230,202
	748,914

as the total number of Dissenters in Wales, out of a population of 1,216,420.

In conclusion, I imagine that the causes which have led to Dissent in Wales are much the same,

formist impugns the statements of Mr. Mann, but to do this is to cut the ground from under their feet, for the whole of the Dissenting case originally rested on their strength, as shown in the number of sittings and attendance on the census Sunday 1851; and if these returns can be successfully impugned, the whole fabric falls to the ground, we should have to begin *de novo*, and unless an authoritative census is carried out—a proceeding which the Dissenters have always strenuously opposed—the ground will be open, and each is at liberty to draw his own conclusions. Next, we have seen that the number of chapels is no criterion of the progress of Dissent, inasmuch as the chapels increase far more rapidly than the congregations, and sittings are useless without pastors for the sitters to 'sit under,' to use their own expression, and it is undeniable that the Church has increased her living ministry, and is far stronger in that respect than Dissent. For example: in 1851, the Church had 34 resident clergy in Wolverhampton, or 1 to 3,522 souls; in 1872, she had 54 for her 46 places of worship, or 1 to 3,027, while the Dissenters of all denominations had but 26 ministers for 105 places of worship, or 1 for every 6,287, so that the progress and actual efficiency are very much in favour of the Church, even if she had been considerably distanced in buildings, which, however, is not the fact, as appears by the amended statistics. Indeed, this habit of looking merely at 'sittings' is the fruitful parent of innumerable evils, and until it is thoroughly exploded, and the absur-

dities and fallacies involved in it are not only seen but felt by all, we cannot expect that the whole question can be viewed aright. Again, it is decidedly curious that, although 64 towns with an aggregate population of 5,400,723 inhabitants are given, no mention is made of the metropolis, which, taking its widest area, comprises 3,800,000 souls. It would, therefore, seem that even if the new census were right, and the Church had been outstripped in the above 64 towns, yet that she is tacitly admitted to have outstripped Dissent in the midst of a population only one-third less, and this supposition appears highly probable when we reflect how few comparatively is the number of chapels as compared with churches which we see in whatever part of London we may find ourselves. In two districts to which I particularly refer, inasmuch as I know them intimately, there are in the one twelve churches, two of them just completed, as against four chapels, and in the other ten churches as against two. Further, it is a well-known fact, that numerous chapels have been offered for sale to the London School Board; and when, at a meeting lately held at Hackney, one of the members of the borough ventured, with that loose declamation which is unfortunately far too common especially in connection with this subject, to assert that there was no doubt that Dissent provided accommodation in large towns much more rapidly than the Church, a 'young man,' who possessed the unusual gift of accuracy and had adopted the very uncommon course of veri-

fying his statements before making them, stated that in Shoreditch, while 'the population had increased by 29,152, the increase of Church sittings had been 7,531, and the decrease of Dissenting sittings 2,980.' It is also worthy of remark, that the sittings of the Lancashire Independents in the Manchester districts fell from 69,836 in 1871 to 67,953 in 1872, according to the Year Books, as noticed by a correspondent of the *Manchester Courier*.

The Rev. W. Cadman, of St. George's, Southwark, stated before the Lords Committee on Spiritual Destitution, 1868, that Dissent was decreasing in his parish, and that three Wesleyan and Independent chapels having been given up and sold to him, he had converted them into churches with regular congregations of 90, 180, and 400 respectively.

I will now proceed to give the corrected returns as far as I have been able to procure them.

The following important letter, from Dr. Hume of Liverpool, appeared in the *Times* of December 11 :—

> SIR,—The complete return for which we waited respecting the churches of Liverpool is now ready, and I forward to you, in print, by this post, full details respecting all the buildings. The following abstracts will probably suffice to give your readers the facts :—

1. CHURCHES.

	1851.	1872.	Gain in 21 years.
Churches proper . . .	41	61	20
Parochial stations . .	4	22	18
Institution chapels . .	14	17	3
	59	100	41

From this it is evident (1) that there were not 59 churches proper in 1851, but 41 only (this is the initial error which vitiates all subsequent statements, and which applies to every town which has been examined); (2) there were not 64 churches proper in 1872, but 61,—the agent of the compiler having taken the other three from buildings of the second or third class; (3) the gain, therefore, was not 5, but 20 churches proper, and 41, or more than eight times as many, in the sense in which Mr. Horace Mann employed the term 'church' (a place consecrated or licensed by the Bishop of the Diocese).

2. SITTINGS.

	1851.	1872.	Gain in 21 years.
Sittings in gross . .	60,545	80,636	14,091
Free sittings . . .	21,480	37,844	16,364

From this it appears (1) that the gain was not 10,028 sittings, but nearly two and a half times that number; (2) that the new churches did not average 2,006 in accommodation, but 588, the 20 new churches proper average 868; (3) the gain in free accommodation exceeds the whole of that which the compiler records as general increase by more than 50 per cent.

3. SERVICES AND ACCOMMODATION NOT RECKONED.

		Seat Room.
5	Licensed rooms for occasional service . .	1,500
80	Weekly cottage lectures by the clergy . .	2,000
11	Lay services	1,165
96		4,665

It is quite evident, therefore, that the agents of the 'compiler' have not known how to set about the inquiry properly, for they have referred neither to

the clergy nor to the bishop's secretaries, but have confined themselves to Directories and Diocesan Calendars. Of the 100 places enumerated here, about 26, or more than a fourth, are not noticed in publications of this kind.

The compiler says, under date of November 5, if anyone 'can show that there is one single church or sitting to be found in Liverpool omitted in the total of the supplement, "64 churches and 73,573 sittings," he will have made a point.' I show that he has omitted 36 churches and 10,063 sittings, though his number of the latter is exaggerated apparently by guess, and thus I make a very large point. He adds that 'it would have been extreme folly to have given a false return upon the subject,' to which I reply, that act of folly has been committed in the case of every large town. He concludes, 'I confidently assert that the Church in Liverpool has had every iota of justice done to it in respect of its present position for religious worship.' He is now aware that this is not correct; indeed, it is the antipodes of fact.

Comment is unnecessary. I leave to the parties who procured and issued these false returns to make their amend to an injured public for poisoning the fountains of information. Was it done through incapacity or design? Every error, it should be borne in mind, is made to tell against the Church of England, and the avowed design of this 'census' is to show that she is not progressing so rapidly as the public suppose, and as some staunch Nonconformists have been led to believe. The term 'statistics' merely means accuracy as distinct from vagueness, correct number and measure as distinguished from guess or estimate. The figures of *The Nonconformist*, therefore, are not 'statistics' at all. And, for reasons which need not

be assigned, it is high time that the 'compiler' turned to some other occupation.

Yours, &c.,

Liverpool, *Dec.* 6. A. HUME, D.C.L.

Bradford.—The *Bradford Chronicle* says:—

It is fair to assume that if the figures are reliable anywhere they will be so for Mr. Miall's own borough, and errors in the returns for Bradford will justly be regarded as fatal to the entire schedule. It should also be remembered that it is the easiest thing in the world to obtain accurate returns of church accommodation in the town from the Diocesan Calendar, which is published each year at a trifling cost. *The Nonconformist* supplement credits the Church in Bradford with having provided 5,306 (inclusive of 430 seats in the mission rooms since 1851). We turn to the Ripon Diocesan Calendar, and find the following account. In each case we give the year of consecration and the number of sittings.

1853.	St. Andrew's	950
1860.	St. Philip's, Girlington	606
	St. Stephen's, Bowling	610
1861.	St. Mary's, Laisterdyke	599
1862.	St. Thomas's	700
	St. Luke's	750
1863.	All Saints'	1,060
1864.	Holy Trinity	638
1867.	St. Michael's	708
		6,623

To which must be added the 430 sittings in the mission stations, making in all 7,053, instead of 5,306, as given by Mr. Miall's return. Assuming that no greater error has been made in the Church returns for other towns, the full number of Church

sittings should be 568,778 instead of 427,592 or an error of 141,186, this trifling mistake being nearly equivalent to the entire number of sittings provided by the Wesleyans, far larger than that supplied by the Congregationalists, and more than double that supplied by the Baptists. [I imagine the increase is in each case referred to.] Nor is the result thus obtained less conclusive as to the comparative growth of the Church since 1851. If we accept the oft repeated assertion that Nonconformists provided 16 per cent. of accommodation more than the Church did in 1851, we find that in 1872, 95 sittings are provided by the Church for every 100 provided by the Chapel. In other words, the Church has gained 13 per cent. on all the other denominations put together in the last one-and-twenty years.

The *Rock* states that—

At Sheffield, the number of new churches is not five, but twelve, and that at Hull it is seven instead of three. The return as to Birmingham is also gravely complained of. It is alleged that the enumerator has included a number of Dissenting buildings outside the borough, and has omitted twenty churches, which by the same rule ought to have been counted. From Halifax, the District Secretary of the Yorkshire Congregational Union states, that the real increase of accommodation provided by the Independents of that town, has been about 2,000 sittings instead of 5,600.

The *Manchester Courier* says that—

At Stoke, the statement of *The Nonconformist* is, that the Church provides six churches with accommodation for 3,310. There are four churches

accommodating 3,110, and three mission churches in connexion with the parish church, which will at the lowest calculation, accommodate 900 more, making thus a total of at least 4,000 Church sittings at Stoke, instead of 3,258. The correspondent who furnishes these particulars adds a couple of facts which go far to corroborate the suspicions we have already expressed as to the figures in connection with the Dissenting chapels. Those relating to the Church are, it is pretty evident, wholly untrustworthy; it is but natural that those concerning the Dissenting chapels should be equally unjust and exaggerated. That such is the case is proved, first by the statement that the Quaker chapel at Stoke accommodates 100 persons, when it is notorious that there are not twenty Quakers in the place; and next, that the Unitarian chapel at Longton figures in these statistics for 300 seats, when 200 persons would crowd it. The general trustworthiness of the figures may be estimated from these details. It is, however, not a little unfortunate that their falsehood is known only to those who read the organs of the Conservative party. *The Nonconformist* publishes the fictitious statistics, and carefully refrains from giving publicity to the truth—a noble example, which is duly followed by the daily organs of the great united Liberal party.

A committee at Leicester report as follows:—

The object of *The Nonconformist* editor was, we believe, confessedly to show the relative growth of the Church and Dissent since the year 1851; and in this part of the statement he has done the Church gross injustice. He credits her with having provided only 4,350 additional sittings

since that time, whereas she has actually provided in new churches and mission rooms, 6,436 additional sittings; thus depriving her, in his reckoning, of 2,086 sittings out of a gross increase of 6,436; or, in other words, he understates her growth during the past twenty years in the town of Leicester by nearly fifty per cent.

We subjoin a list of the new churches and mission rooms belonging to the Church of England, and in actual and regular use, with the amount of accommodation provided by each of them, and either built or licensed by the Bishop of the Diocese for Divine worship since the year 1851:—

	Accommodation for	
St. John's Church	900	
Dover Street Mission Room		40
St. Andrew's Church	940	
Knighton Street Mission Room		160
Paradise Mission Room		100
St. Luke's Church	803	
St. Matthew's Church	1,300	
Lead Street Mission Room		100
Curzon Street Mission Room		150
Vicarage Mission Room		200
St. Paul's Church	760	
St. Mark's Church	708	
Sparkenhoe Room (St. George's)		275
Six new Churches	5,411	
Seven Mission Rooms		1,025
Total	6,436	

We have omitted Caroline Street schoolroom, in which, although licensed, no services have been

held since April last; and the increased accommodation at Trinity Church.

We are, Sir, your obedient servants,

LEONARD ADDISON, B.A., Vicar of St. Luke's.
ANTHONY BUNTING, B.A., Curate of St. Martin's.
HENRY JOHN BURFIELD, M.A., Vicar of St. Mark's, and Hon. Canon of Ripon Cathedral.
GEORGE VENABLES, S.C.L., Vicar of St. Matthew's.

Leicester, *March* 12.

The following letter respecting Bristol has been issued by Canon Mather:—

Sir,—Dr. Hume has already shown, in an able letter to the London *Standard*, that the statistics as regards Liverpool are quite unreliable. How are they then as regards Bristol? The return is as follows:—

STATISTICS OF CHURCH AND DISSENT.

The following figures are given by *The Nonconformist* to show the increase and decrease of the various denominations in Bristol (municipal borough) between 1851 and 1871:—

Religious Denominations.	1851. Population, 137,328.		1871. Population, 182,524.		Increase between 1851 and 1872.	
	Places of Worship.	No. of Sittings.	P. of Worship, 1872.	No. of Sittings, 1872.	Places of Worship.	No. of Sittings.
Church of England	42	31,884	55	36,670	13	4,786
Presbyterians	—	—	1	700	1	700
Congregationalists	19	11,102	23	16,040	4	4,938
Baptists	10	5,926	11	7,610	1	1,684
Society of Friends	1	600	1	600	—	—
Moravians	1	400	2	450	1	50
Unitarians	2	990	3	1,500	1	510
Wesleyans	12	8,242	12	9,520	—	1,278
United Methodists	10	4,652	11	5,170	1	508
New Connexion	—	—	1	800	1	800
Primitive Methodists	2	1,069	6	1,920	4	851
Bible Christians	1	80	2	560	1	480
Roman Catholics	6	2,254	5	3,500	d. 1	1,246
Brethren	1	170	7	4,420	6	4,250
All others	12	4,575	5	940	d. 7	d.3,635
	119	71,944	145	90,400	26	18,456

In order that we should calculate all the increase provided by the Church of England since 1851, it is necessary that we should take into consideration not only the new churches, but also those which have been enlarged, and mission rooms where services are held. It appears that there have been provided during the period specified:—

18 Churches, with accommodation for	11,677
11 Churches enlarged, with extra accommodation for	3,367
11 Mission rooms, with accommodation for	1,210
Total	16,254

As against *The Nonconformist* statement—

13 Places of worship, number of sittings	4,786

If, for the sake of argument, we admitted the accuracy of the other figures in *The Nonconformist* list, it would appear that while

The Church has provided	16,254
All others have provided	15,670

Before, however, we can accept these latter figures, there are certain peculiarities to be explained. How is it that the Congregationalists, with only four more places of worship, are given an increase of 4,938? or that the 'Brethren,' with six more places of worship, are given an increase of 4,250? And, still more strange, how is it that the Roman Catholics, with five places of worship instead of six, score an increase of 1,246?—at the very time, if information given me by one who ought to know is correct, there has been no increase in accommodation in existing buildings during the period in question. How is it that the Baptists, with one more chapel, score 1,684? or the Wesleyans, with the same number of chapels, score 1,278? These figures may be correct, but they certainly require explanation. Now, my figures, drawn almost entirely from official sources, and always from responsible authorities, show that the Church of England has in Bristol provided accommodation for more than one-third of the increase of population, and more than 50 per cent. on the number of sittings existing in 1851, and considerably more than all the other bodies claim at the outside to have provided.

November 9, 1872. F. V. MATHER.

OVER DARWEN.

To the Editor of 'The National Church.'

Sir,—The following letter, which I sent to the Editor of *The Nonconformist* for insertion on

the 22nd instant (and which was *not* inserted), will furnish your readers with another instance of the worthlessness of the statistics just published in his paper.

January 21. H. H. MOORE.

To the Editor of 'The Nonconformist.'

Sir,—Will you allow me to illustrate by the case of my own parish some of the reasons why Churchmen regard as utterly worthless the statistics concerning Church and Dissent, which you have lately published in your paper. In the first place, we contend that the Nonconformist party which has collected these statistics, manifestly with the hope and expectation that they may prove favourable to itself, cannot for that very reason be looked upon as an impartial and disinterested authority on the question of the relative strength and progress of Church and Dissent. Such an investigation as you have attempted must be undertaken on the authority and by the agency of the State if its results are to be credited by the nation. It is absurd to expect, when extreme partisans pronounce judgment on their own case, that their judgment shall not be suspected to be unduly favourable to themselves.

Secondly, we contend that the information has been obtained in such a way as to make it utterly worthless for the purpose for which it was professedly sought, viz., of comparing the relative increase in the accommodation provided by the Church and Dissenters. An uniform standard or method of calculating the accommodation ought to have been fixed beforehand and applied in all cases. Without such an arrangement many various methods were sure to be used, and consequently

there can be no fair comparison made between the figures obtained in such a haphazard way.

That these two objections are founded in truth is shown by the fact that in almost every town the statistics published in your papers have been proved to be underrated in the case of the Church, and overstated on behalf of the Dissenters. Let me now show that the same has been done in the case of Over Darwen also, in which there are four parishes altogether. Your enumerator applied to me for the present statistics of the Church, which I could then only supply for my own parish. I stated that the amount expended on places of worship in this parish was 13,000*l.* In a second parish, however, a site has been given and a church built at a cost of 7,000*l.*, according to the statement of the donor himself. In another of the parishes a school has been built and enlarged at a cost of 4,500*l.*; so that instead of church expenditure being 18,000*l.* it should be at least 24,500*l.* And Churchmen here regard the sum which is represented as the expenditure on some of the Dissenters' places of worship as fabulous; and would be glad to challenge them to prove their figures. They would also like to know whether the sums said to have been expended on building and enlarging of places of worship include that part of the cost of the buildings which still remains unpaid, as all the money stated to be expenditure by the Church has been actually paid, and not one of their buildings is in debt.

Secondly, with respect to accommodation, I supplied statistics for my own parish, allotting to the church 740 sittings, and to the three schools and service-rooms respectively 704, 400, and 150. One of these schools was opened as a place of worship in the spring of 1852, another in 1866, and the

third in 1871. In calculating the accommodation of these three service-rooms, I gave such liberal allowance of space to each worshipper as would allow both kneeling and sitting comfortably, and also the passage of late comers along the seats. When I had sent in my statistics I thought I should like to ascertain if my surmise were correct, that each enumerator would act on a different method of calculation in consequence of *The Nonconformist's* compiler not having laid down, as he ought to have done, a uniform standard of reckoning. The answers of the gentlemen to whom I wrote showed how absurd it is to think of making comparisons between figures so variously obtained. In one case, 18 inches had been reckoned as the proper width for each sitting; in another—a small school—the enumerator reckoned the accommodation of the building according to the Government standard of eight square feet to each person; in another, the number of persons who had actually been seated comfortably in the room was given; in another, the enumerator had looked through the window of the building, and had guessed, as well as he could in that way, how many persons it would hold; in another case, the recollection of the building, as he had seen it once a few months before, sufficed to guide him in his reckoning; in three other cases, the scale of measurement had been about four square feet to each person. These gentlemen having no guide as to the proper method of ascertaining the required information, naturally adopted what seemed to them to be the best or sufficiently accurate methods, and of course each adopted a different method. Having thus ascertained the scales of measurement applied in the various cases, and especially that one room was said to hold 850 persons, which was only ten square yards larger

than my largest schoolroom, which I had returned as holding 700 persons, I sent a corrected statement for the three schoolrooms, which you have published, and according to which the total accommodation for this parish was raised from 1,990 to 2,340. But with these corrected figures for this parish the Church's total accommodation for the whole of Darwen ought to be 5,373, and you have stated it as 5,253. I find, however, that I must make still another correction of the Church's accommodation. Having just learned from one of the enumerators that both the upper and lower rooms of their school have been included, although only one is used for service, on week days, I shall now include both the upper and lower rooms of two of my schools, which are really more properly service-rooms than most of the schools reckoned as such by Dissenters. The Church accommodation in my parish will, therefore, now be 3,700, instead of 2,340, and the total Church accommodation for the whole of Darwen will be raised to 6,733, that is, 1,480 more than you have published. Your enumerator has also omitted a service-room belonging to the Church in 1851, and holding 150 persons, which is no longer used.

The column referring to the Congregationalists is also wrong. It is stated that in 1851 they had two places of worship, and that they now have six. But one of the four said to have come into existence since 1851 (at Blacksnape) has been used by the Congregationalists as a Sunday school and service-room ever since 1823, and another of the four (in Pole Lane) also long before 1851. Moreover, the accommodation of another of these four places of worship claimed as new (the Bolton Road School) ought not to be reckoned as wholly an increase since 1851, because it only took the place of an

old mission-room (in Astley Street) which the Congregationalists had then, but which the Wesleyans have now. The Wesleyans state its accommodation as 250, which number ought to be deducted from that of the new building which replaced it, and the remainder only is the real increase. The column for the Congregationalists ought therefore to be corrected thus:—Places of worship in 1851, 5; number of sittings, 2,800; places of worship in 1871, 6; number of sittings, 4,708; increase between 1851 and 1871 in places of worship, 1 instead of 4 (as in your paper), and in the number of sittings, 1,908, instead of 2,508 (as in your paper). The corrected statistics for the whole of Darwen, therefore, show that the Church's increase in the number of places of worship is 5, and in the number of sittings 4,249, instead of 3,039, while the increase in Dissenting places of worship is only 6 instead of 9, and in the number of sittings 4,698 instead of 5,298.

I am, Sir, your obedient servant,
H. H. MOORE,
Vicar of St. John's, Over Darwen.

January 18.

Extract from *The National Church*:—

Nottingham.—Mr. Miall's enumerator has calmly thrown over the census report altogether. According to the latter there were in 1851, allowing for a Roman Catholic Chapel, the sittings of which were not returned, about 27,200 sittings of which the Church had only 7,040, making the Dissenting provision thus 20,160. According to the 'corrected' return, however, the total number of sittings was only 23,110, of which the Church had 8,160, and the Dissenters 14,950; so that the

Church was defrauded of 1,120 sittings, and Dissent credited with 5,210 which it did not possess. But the most curious part of the matter is that *The Nonconformist* has reduced the number of churches in 1851 from 8 to 7, and of Dissenting meeting-houses from 29 to 23. An interesting question thus arises between the accuracy of the enumerators of 1871 and the *bonâ fides* of the enumerators of 1851. If Mr. Miall's agents are right, Mr. Horace Mann's must have been in the habit of evolving places of worship from their inner consciousness, and that on no trifling scale. If Mr. Horace Mann's enumerators were right, those of Mr. Miall must be ludicrously in error; and thus the chief result of *The Nonconformist's* special supplements is to throw the gravest suspicions upon both censuses. They cannot both be honest, and probably neither is worth the paper it is printed upon. The *Halifax Guardian* also points out the following errors in the return from that town:—

1. That there was not a single 'Congregationalist' place of worship in Halifax in 1851, and not a single sitting; and that between 1851 and 1871 there has been an increase of eight 'Congregational' places of worship (including three schools where service is conducted) and of 5,550 sittings. 2. That in 1851 there was not a chapel belonging to the Society of Friends, and that, since then, one has been built to accommodate 176 worshippers. 3. That in 1851 there was no Unitarian Chapel, and that there has been an increase on that nullity of one chapel, with 450 sittings. 4. That in 1851 there was no Roman Catholic place of worship in Halifax, but since then two have been built, with 1,200 sittings.

The well-informed enumerator has, it seems, ignored the extension which has taken place in the boundaries of the Borough since 1851:—

By that extension the chapels of various denominations in Booth Town, King Cross, Salterhebble, &c., which were existing in 1851, have been brought into the borough. Yet the compiler counts all these as chapels built since that return, and thus adds to his three previous untruths another. These various chapels are an 'increase' boasted of as monuments, not of municipal aggrandisement, but of Dissenting activity. And it is upon this extraordinary series of monstrous misstatements that he bases in Table II. the deluding inference that, whilst the Church of England sittings in the borough have increased in twenty years 68·3 per cent., the non-established sittings have increased 270·1 per cent. This is a sample brick of the temple of delusion which Mr. Miall is building for Liberationist worship.

The progress of the Church of England since 1851 in Manchester was said by *The Nonconformist* to be represented by 19 new churches, 12,650 new sittings; that of Dissent by 21 new places of worship, and 12,907 new sittings—a not very great balance in favour of Nonconformity, after all, even according to the Nonconformist estimate. As a matter of fact, however, there have been 20 absolutely new churches erected in Manchester, with an aggregate of accommodation for 17,035 people. In addition to this there have been two churches entirely rebuilt, St. Jude's and St. Philip's, the former with 987 seats, the latter with 736. Still further, there have been licensed since 1851 four new mission rooms, with a total of 1,600 seats. We thus find that, including these mission rooms,

the Church of England has erected in Manchester in 21 years 24 new places of worship, with sittings for 18,635 persons, exclusive of the two parish churches already mentioned rebuilt and enlarged.

GATESHEAD.

The Committee tender their thanks to the officials of the different chapels for the courtesy shown to their enumerators; and they wish it to be understood that the following returns are meant solely to expose the fallacy of Mr. Miall's statistics, and not in any way as a reflection on the activity and earnestness of the Nonconformists of Gateshead, whose piety and zeal they are most glad to recognise.

The Committee desire also to express their conviction that these statistics, which refer to accommodation only, and do not exhibit the real strength of the Church; and, (to adopt Lord Salisbury's illustration) they believe it would be as correct to measure the town-hall to ascertain the number of aldermen in Gateshead.

CARDIFF.

(For returns see pp. 308–9.)

The statistics of *The Nonconformist* do not give the extent of sitting room in any one particular church or chapel, but the aggregate accommodation afforded by each separate denomination. There are twelve denominations, which have (according to *The Nonconformist's* statement, November 6, 1872) amongst them forty-five places of worship. There is, however, one denomination, viz., the Society of Friends, which happens to have only one place of worship, and this is said by *The Nonconformist* to provide ac-

I.—RELIGIOUS ACCOMMODATION IN GATESHEAD MUNICIPAL BOROUGH.

'NONCONFORMIST' RETURNS.

Religious Denomination.	1851. Population, 25,568.		Population, 48,592 (1871).		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	7	3,895	11	5,080	4	1,185
Presbyterians	1	600	2	900	1	300
Congregationalists	—	—	2	830	2	830
Baptists	—	—	2	100	2	100
Friends	—	—	—	—	—	—
Wesleyan Methodists	6	1,958	7	4,100	1	2,142
United Methodist Free Church	—	—	3	1,060	3	1,060
New Connexion	5	1,926	3	1,600	D. 2	D.326
Primitives	4	402	4	910	—	508
Bible Christians	—	—	—	—	—	—
Roman Catholics	1	300	1	800	—	500
All others	—	—	2	90	2	90
Total	24	9,081	37	15,470	13	6,389

CORRECTED RETURNS.

Religious Denomination.	1851. Population, 25,568.		Population, 48,592 (1871).		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England	5	3,27	23	6,764	18	3,489
Presbyterians	1*	600	2	684	1	84
Congregationalists	—	—	2	982	2	982
Baptists	—	—	—	—	—	—
Friends	—	—	—	—	—	—
Wesleyan Methodists	6	1,958	7	2,755	1	797
United Methodist Free Church	—	—	4	932	4	932
New Connexion	5	1,926	5	1,486	Dec.	440
Primitives	4	402	3	644	D. 1	242
Bible Christians	—	—	—	—	—	—
Roman Catholics	1	300	1	564	—	264
All others (Brethren &c.)	—	—	2	252	2	252
Total	22	8,461	49	15,063	27	6,602

II.—SUMMARY AND REMARKS.

'Nonconformist' Census, 1872.	Sittings.	Places of Worship.
Dissenters	10,390	26
Church	5,080	11
Dissenting majority over Church	5,310	15

Corrected Census, 1872.	Sittings.	Places of Worship.
Dissenters	8,299	26
Church	6,764	23
Dissenting majority over Church	1,535	3

III.—TABLE EXHIBITING REAL PROGRESS OF CHURCH AND DISSENT.

'Nonconformist' Census.

Established Church.		*Nonconformists.*	
Places of Worship, 1872	11	Places of Worship, 1872	26
„ 1851	7	„ 1851	17
Increase	4	Increase	9
Sittings, 1872	5,080	Sittings, 1872	10,395
„ 1871	3,895	„ 1851	5,186
Increase	1,185	Increase	5,204
Professed Increase.		Professed Increase.	
Places of Worship	4	Places of Worship	9
Sittings	1,185	Sittings	5,204

Increase of Dissent over Church—
Places of Worship, 5. Sittings, 4,019.

Corrected Census.

Established Church.		*Nonconformists.*	
Places of Worship, 1872	23	Places of Worship, 1872	26
„ 1851	5	„ 1851	17
Increase	18	Increase	9
Sittings, 1872	6,764	Sittings, 1872	8,299
„ 1851	3,275	„ 1851	5,186
Increase	3,489	Increase	3,113
Actual Increase.		Actual Increase.	
Places of Worship	18	Places of Worship	9
Sittings	3.489	Sittings	3,113

Increase of Church over Dissent—
Places of Worship, 9. Sittings, 376.

commodation for 150 persons. I have had this building carefully measured, and the result is valuable, inasmuch as it proves what is the space allowed for each sitting which *The Nonconformist* compiler adopted as his basis of calculation. The Wesleyan Methodists in Cardiff have six places of worship (exclusive of three mission stations), and by the courtesy of their superintendents I have had all these nine buildings carefully measured; and I find that, by taking the same unit of measurement as I have used for the churches (viz., five square feet where there are not fixed sittings, and eighteen inches' run where there are fixed sittings, but without reckoning fractions of eighteen inches in any seat or bench), the result brings out for the six chapels 3,856 sittings, which is almost identical with the number stated in *The Nonconformist* (including the mission rooms), the difference being only fifty-four sittings in the measurement of more than a mile of benches. This coincides with the result obtained in the measurement of the chapel belonging to the Society of Friends. It may therefore be fairly assumed that *The Nonconformist* compiler and myself have been working from one common standard. Let me now take the accommodation provided by the Established Church. *The Nonconformist* says we have nine places of worship, containing 4,650 sittings.

The fact is that we had, November 6, 1872, the following:—

Places of Worship.	Sittings.
St. John's	1,046
Old Cemetery Chapel	92
St. Andrew's	513
Carried forward	1,651

Places of Worship.	Sittings.
Brought forward . . .	1,651
Crookherbtown National School (Welsh) . .	272
Crookherbtown National School (English Service)	429
Cathay's National School	240
Tredegarville National School	420
Roath Church	368
Christ Church	266
St. Mary's	1,804
All Saints'	536
Iron Church, Docks	141
Thisbe Mission Ship	244
School Room in Park Street	65
St. Paul's, Grangetown	392
Carston Church	536
	7,364

Since November 6, 1872, a National School-room has been opened for public worship in Bute Terrace, containing 245 sittings. I have advisedly stated the names of the several churches and mission stations, and the number of sittings in each; and I challenge investigation into the accuracy of my figures. I show that, instead of nine places of worship, the Church of England there had sixteen; and that instead of only 4,650 sittings, she had 7,364, or more than fifty per cent. over and above the number stated in *The Nonconformist*. Need anything more be said to demonstrate how careless (not to use a stronger term) the compiler of *The Nonconformist* statistics has been in the discharge of the duty which he undertook? There is one incident connected with the investigation which I have been making that I cannot pass over. It became known to some of the leading Nonconformists in the town that we were checking their figures, and accordingly, in the last supplement of *The Nonconformist*, a 'general

summary table' is published, in which, without one word of explanation as to how the discrepancy arose, it is stated that the Church of England in Cardiff has seventeen places of worship for 6,950 persons, although, in their earlier statement, the places of worship with which we were credited were only 9, and our sitting accommodation put down at only 4,650. Is it necessary to say more?

Sec. of Church Defence Association,
Diocese of Llandaff.

The *Western Morning News* says:—

The statistics which we produce to-day from *The Nonconformist*, purporting to state the accommodation for religious worship in the three towns, are inaccurate and delusive. For instance, it is stated that in Plymouth there were ten places of worship connected with the Established Church in 1851 and twelve in 1872, but St. John's Church was opened in 1855, St. James's in 1861, and Emmanuel and St. Saviour's in 1870. It may be replied that mission rooms, the nurseries of the congregations now attending three new churches, were open in 1851, but of course their capacity was not equal to that of the larger churches by which they have been superseded. At Devonport there are, it is stated, thirteen churches, and the same number is stated as existing in 1851. What then of St. James's Church, opened after the census was taken in 1851; of St. Mary's, in 1852; of the Military Chapel, in 1858; and St. Stephen's in 1858?

The Secretary of the Derbyshire Church Defence Institution says:—

Instead of an increase of from 8,564 sittings in 1851 to 9,690 in 1872, viz., an increase of 1,126

only, as stated in *The Nonconformist*, the real increase is four times that amount. The items are as follows:—By enlargement of Christ Church, 150 sittings; St. Michael's, 350; building of St. Andrew's, 900; St. Anne's (excess over old church) 690; St. Luke's, 750; St. James's, 500; mission room in Trinity parish, 75; in St. John's, 150; St. James's, 450; St. Peter's, 300. Total increase, 4,225. Now, Sir, as we have reason to believe that the increase of the Church sittings has been understated, so I have at least reason to think that the number of Dissenting sittings is overstated; for last week a young man, in whose probity and common sense I place implicit confidence, went the round of the chapels in Derby, ascertaining in every case, either from their own officials or members, the number of sittings which each contains. I cannot say that he may not have been mistaken in some cases, for the official of one chapel in the town suggested that if the number of seats was wanted for *The Nonconformist* he might 'clap a hundred on.' The total number of chapel sittings as ascertained by him is 12,600; that given by *The Nonconformist* is 15,885,—a difference, it will be observed, which is not greater than the difference already proved between 4,225 and 1226—the Church increase in fact and fiction.

WOLVERHAMPTON.—RETURN OF BRANCH CHURCH DEFENCE SOCIETY.

The present number of all churches, chapels, schools, and mission rooms, regularly used or now being erected for Divine service in the Borough of Wolverhampton, not including rooms used for cottage lectures, prayer meetings, or preaching, but at other times inhabited by the family, with the area of their floors and galleries.

	Column 1.		Column 2.		Column 3.	
	Church of England.		Protestant Dissenters.		All others.	
	No.	Area Sq. Feet.	No.	Area Sq. Feet.	No.	Area Sq. Feet.
Wolverhampton .	23	119,341	32	76,197	6	19,968
Bilston . . .	6	30,035	12	28,851	2	4,135
Willenhall . .	5	21,672	16	32,140	1	2,277
Wednesfield . .	2	11,649	10	15,760	—	—
Sedgley (Oll Par.)	10	33,777	35	60,568	2	3,467
	46	216,474	105	213,516	11	29,847

Under column 3 are included Roman Catholics, the Greek Church, Unitarians, Jews, and Free Thinkers. Protestant Dissenters can have no religious sympathies with those thus included, and if the whole land were covered by their chapels, Protestant Dissenters would continue to put up their buildings in opposition. They are, therefore, kept distinct.

In the supplement to *The Nonconformist* of October 23, 1872, a table is given of religious accommodation in the Borough of Wolverhampton. First to correct its errors, for 'Jews 80' in column 1, read 'Jews 30'; for Church of England sittings '30,824' in column 4, read '32,584'; for Presbyterians '603' in column 6, read '630.' With these alterations the totals are correct.

In column 4 it appears that in 1872, Protestant Dissenters claim to have in the Borough 37,872 sittings, but it is not stated what rule of measurement has been adopted. There is no fixed rule:

sittings are generally estimated in round numbers, or if they are measured, the space for a sitting is by different persons variously and capriciously calculated. By measuring the area of the different places of worship, the capacity of the building is arrived at with certainty, the galleries also being reckoned in.

The Protestant Dissenters have a total area in floor and gallery of 213,516 square feet, and dividing this space by the 37,872 sittings which *The Nonconformist* claims for them, the result is not quite $5\frac{2}{3}$ square feet for each sitting. Applying the same rate of calculation to the 216,474 square feet of the Church of England, it gives to her 38,396 sittings.

Parts of the tables given in *The Nonconformist* may now be compared with the annexed table arrived at by a process which is fair and the same for all, and in which, the sittings of the Protestant Dissenters being assumed to have been rightly estimated, those of the Church of England are calculated accordingly.

The following facts are worthy of notice:—

In 1851 the Church of England had in the Borough 1,117 sittings fewer than the Protestant Dissenters; she has now 524 more than they have. This is very different to having 5,288 less, as *The Nonconformist* states. Her increase is also 1631 more than that of Protestant Dissenters instead of 4,181 less.

The Church of England in 1851 had 34 clergy resident in the Borough devoting their whole time to their work, or one for every 3,522 of the population: she has now 54 resident clergy for her 46 places of worship, or one for every 3,027 of the population. Protestant Dissenters have 26 resident

WOLVERHAMPTON PARLIAMENTARY BOROUGH.

	Religious Worship Census 1851.		'Nonconformist' Table.				Church Defence Corrected Table.			
	1851. Population 119,748.		1871. Population 163,480.		Increase of Places of Worship and Sittings between 1851 and 1872.		1871. Population 163,480.		Increase of Places of Worship and Sittings between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings 1872.	Places of Worship.	Sittings.	No. of Places of Worship.	No. of Sittings 1872.	Places of Worship.	Sittings.
Church of England.	23	22,263	38	32,584	15	10,321	46	38,396	23	16,133
Protestant Dissenters.	66	23,370	103	37,872	37	14,502	105	37,872	39	14,502

ministers for 105 places of worship, or 1 for every 6,287 of the population, with nearly one-fourth of a minister for each place of worship.

The Church of England believes in a system of endowments supplemented by voluntary contributions. Accordingly, only 3 of her 54 clergy are entirely dependent on old endowments; 34 partially and 17 entirely depend on voluntary contributions.

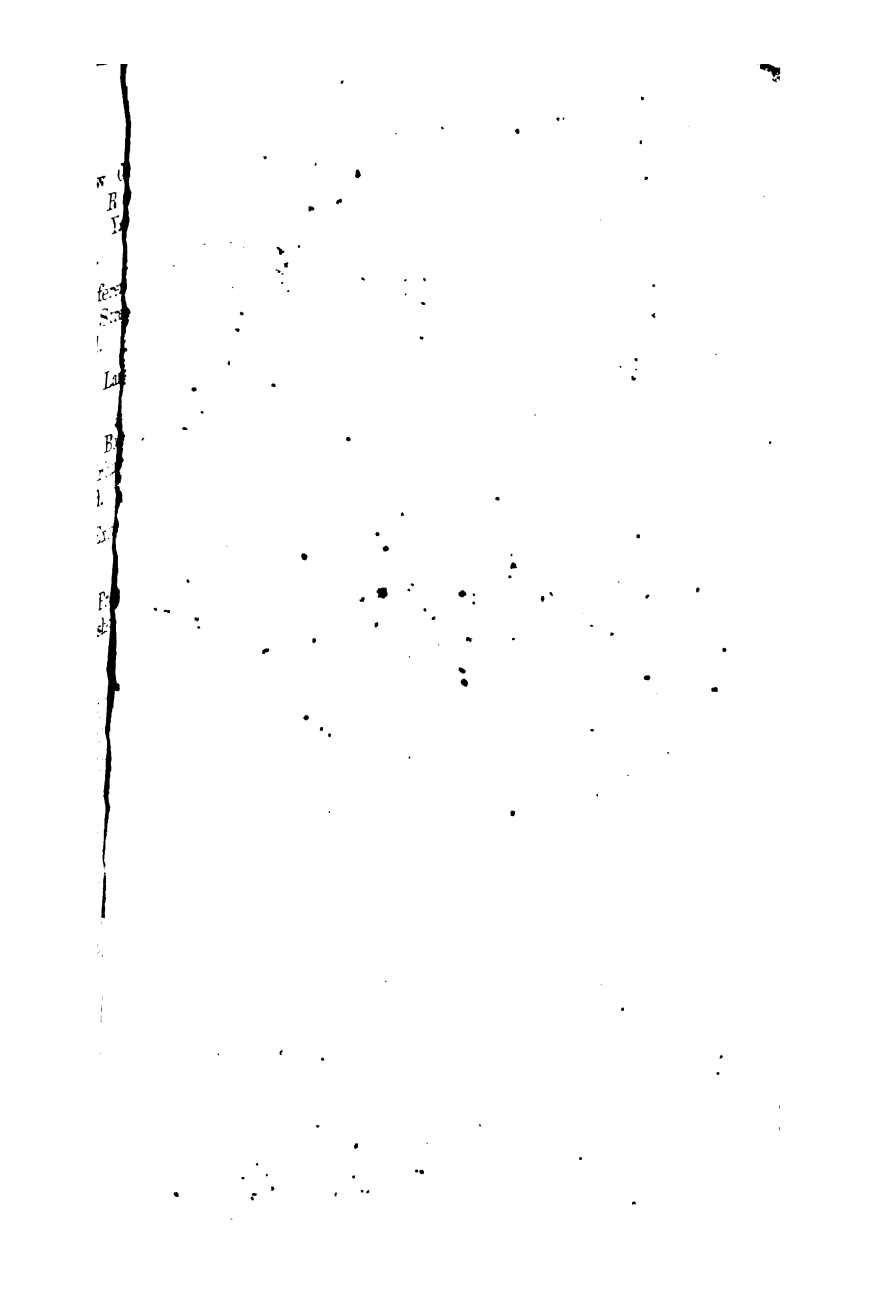
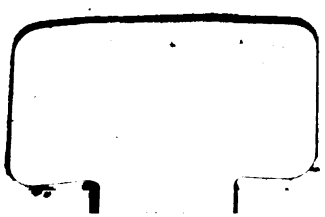
The Church of England has since 1851 built, rebuilt, restored, enlarged, or commenced to use buildings containing 89,123 square feet; Protestant Dissenters can reckon up in like manner 86,211 square feet: their buildings cannot, however, be compared with those of the Church of England in beauty, stability, or freedom from debt.

XIV.

HAND-BOOKS, ETC., OF THE DISSENTING BODIES.

Congregational Year Book	Hodder & Stoughton, Paternoster Row.
Baptist Hand-Book	Yates & Alexander, Symond's Inn, Chancery Lane; Pewtress & Gould, Ave Maria Lane; Elliot Stock, Paternoster Row.
Minutes of Conference, Wesleyan Old Connexion	66 Paternoster Row.

New Connexion Minutes	J. Robinson, New Connexion Book Room, London House Yard, Paternoster Row.
Primitive Methodist Do.	G. Lamb, Conference Offices, Sutton Street, Commercial Road.
United Methodist Free Churches Do.	T. Barlow, 15 Creed Lane, Ludgate Hill.
Bible Christian Do.	Bible Christian Book Room, 57 Fairbank Street, East Road.
Wesleyan Reform Union Do.	Book Room, 8 Exeter Hall.
Welsh Calvinistic Methodist Pocket-Book	B. Hughes & Son, Printers and Publishers, Wrexham.

N.B.—The *Congregational Year-Book* and *Baptist Hand-Book* are both published at quite the end of the year or the beginning of the next, and are dated prospectively, as is also the *Calvinistic Methodist Pocket-Book*, which, by the way, is only obtainable by writing to Wrexham. The Minutes of the various Wesleyan bodies are published as soon after the Conferences as possible, generally in September or October. That of the Reform Union is contained in the number for one of these months of a little magazine entitled *Christian Words*.

Spottiswoode and Co., Printers, New-street Square, London.